

THE INTERIOR OCCUPATION

OF THE SOVLE.

Deus Providebit.

Treating of the important businesse
of our saluation with GOD,
and his SAINTS, by
way of Prayer. Bi.

Composed in *French* for the exercise of
that Court, by the R. Father, *Pater*
Cotton of the Societic of IESVS, and
translated into *English* by C. A. for
the benefit of all our Nation.

J. Blakiston
Whereunto

Is prefixed a Preface by the Translator,
in defence of the Prayers of this
Booke, to the Saints in
Heaven.

But our Conversation is in Heaven,
whence also wee expect the Saviour our
Lord Iesus Christ. PHIL: 3. 20.

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J. Blakiston

318301

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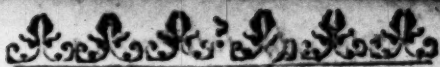
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THE



THE
TRANSLATORS
PREFACE, IN DE-
fence of the Prayers of this
Booke, to the Saints of God in
Heauen.

GEntle Reader, whatso-
euer thou bee ; This
Booke is so fit for thee,
that I doubt not thou wilt com-
mee thanke for hauing taught
it to speake English. For if
thou frequent the vse and pra-
ctise of it, it will teach thee the
language of Heauen. Wherein
whensoeuer thou speakest to
God and his Saints, they will
answer thee : and whatsoeuer
thou demaundest of them, they
cannot deny thee. And though
fearefully reading here & there
a little, thou shouldst only take
it in

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it in thy handes to sipp thereof,
as men are wont to doe of Phi-
sick, when they intend no more
but to taste it: yet it is impossi-
ble but that the lippes and the
hands of thy soule, which are
thy will & thy vnderstanding,
should not receiue some Tyn-
cture, and retaine some taste of
the sweetnesse of it.

But because, it may so fall
out with thee, that having been
brought vp as it were in some
defiance with the Saints in hea-
uen, and thereby thinking all
honor too much which is done
them, and euery request to bee
no lesse then Idolatry which is
made vnto them: thou shouldest
in this respect bee scandali-
zied with those excellent in-
uocations of them, wherein is
spent a principall part of this
treatise, and so bee prouoked
either

for Prayer to Saints.

either to detest, or cōtemne the Booke it selfe; I haue thought good, to set thee downe two wayes; how thou mayst both read, and vse the foresaid prayers: not onely without scruple and offence of conscience, according to the opinion of thine owne Masters, which is the first way: but also according to the profession of Ours, with great delight, & true spirituall comfort; which is the other.

The first is (supposing thou canst not thinke better) to Imagine, all the Prayers of this Booke to the Saints of heauen to be but a figure or Rethorick, called *Apostrophe*; of which is all one, a fayned speech, whereby to excite affectiō made vnto those thinges w^{ch} cannot heare vs; as to a Rocke, to a River; to Birds or Beasts. For in such

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figurative senses, the most learned Doctors of thine owne religion, do vnderstand those innumerable prayers to Saints, which euery where they reade in the holy Fathers; & whereof, I will here yeeld thee some few examples in their speeches alone to our Blessed Lady.

St. *Athanasius*, the great composer of that Creede, which he learned in the *Nizen* Councell (whereof hee was a principall part, and which is read euery Sunday in your Churches) maketh first this preface; For as much (saith this glorious Saint) as hee who was borne of a Virgin is our King, and the same likewise our Lord and our God; therefore also, the Mother, which brought him forth, is truly and properly reputed a *Queene*, & a *Lady*, and the *Mother of God*. And then among

Athanasius in Euā:
De sanctissimā no-
stra Dci-
pera.

for Prayer to Saints.

among other thinges, hee spea-
keth vnto her in this manner.
*Vnto thee therefore wee Cry, bee
mindfull of vs most B. Virgin, who
also after thy Child-birth, didst
remaine a Virgin. Hayle full of
Grace, our Lord is with thee;
Blessed doe all the holy Quires of
men and Angels call thee; Blessed
art thou among women, & Blessed
is the fruit of thy wombe. Mistris,
and Lady, & Queene, and Mother
of God, make intercession for vs.*

St. Ephraim, who liued in the
same age, & was of such fame, Ephraim
that in some Churches after the
Scripture, his writings were
publickly read, & whose pray-
ers most patheticall to our B.
Lady, in his Sermon of the prai-
ses of the most holy Mother of
God, and in diuers other places
are too long to be recited; in a
proper Prayer to our B. Lady.
among

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among other things he saith as followeth. Bee present with me mercifull, Clement, and Benigne Virgin, especially in this present life; feruently protecting me, repelling the assaults of mine enemies: Conducting mee to salvation, and at the point of my death, preserving my miserable soule: driving away the darke some visions of wicked Spirits; deliuering mee in the terrible day of Iudgement, from eternall Damnation: and lastly making me heyre of the inaccessible glory of God thy Son. Which I beseech thee againe, and againe, most holy Lady and Mother of God, that I may obtaine by thy intercession and fauour, through the grace and mercy, and humanitie of thy onely begotten Sonne our Lord and God, and Saviour Iesus Christ.

Likewise, the most renowned,

for Prayer to Saints.

ned, and vncontroled Doctor
of the Church St. Augustine, in
his 2. Sermon of the Annun-
ciation, after many other wordes
in praise and prayer to her, con-
cludeth as followeth. O Blessed
Mary, who is able to repay thee,
the right of praise and thankesgi-
uing, which is due vnto thee? who
by thy singu'ler assent, didst releue
the world when it was lost? what
prayes can the fragilitie of man-
kinde giue thee, which onely by thy
meanes found the beginning of re-
coerie? Receive therefore our
thankesgiuing, though small as it
is; though unequal to thy great
merites; and when thou hast re-
ceiued our desires, by thy prayer
excuse our faulces. Receive our
prayers into thy sanctuary of thy
exaudition, and returne vnto vs
the Antidote of reconciliation. By
thee, let that bee excusable, which

S. August
Serm. 18
de sancti

wee

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wee importune ; and let that bee
impitiable, which wee aske with a
fashfull minde. Receiue that wee
offer, render that wee aske, excuse
that wee feare ; for thou art the
Hope of all sinners. By thee, wee
confide to haue pardon for our de-
merites ; and in thee most Blessed,
is the expectation of our rewards.

Holy Mary, succour the misera-
ble, help those that are weakemir-
ded, cherish those that weepe, pray
for the people, Mediate for the
Clergie, make intercession for the
deuout sex of Women ; let all feele
thy assistance, whosoever doe cele-
brate thy remembrance. Thus
these holy Fathers, who, as our
last Author saith : That which
they learned they taught : & that
which they receiued from their fa-
thers, the same they deliuered to
their children.

Now therefore my friend, if
these

pes vni-
a filicet
ine qua
on.

Aug. lib
1. cont.
Iulianum
num.

for prayer to Saints.

these speeches of ſy holy Fathers
to our blessed Lady be lawfull,
certainly there is no prayer of
this book as made to Saints vn-
lawful, for if they be not lawful
as prayers, they bee lawfull as
Apostrophes. And if thy stomack
rise not against these wordes of
the Fathers, no reason it should
detest the like speeches of ours.
And if these may faynedly be
vsed to excite affection, the o-
thers also may be likewise pra-
ctised to inflame our deuotion.

Wherefore, if thou canst frame
thy conscience to beleue, that
all these prayers and the like,
are nothing else but fayned
speeches; this will be one way,
according to the doctrine of
thine owne masters, not onely
to serue thy selfe, but also to sa-
tisfie others, that shall obiecte
the reading of this Booke, or
the

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the practise thereof vnto thee.
But if according to truth and
reason, thou be so perswaded,
that neither wee, nor the holy
Fathers, either doe, or may vse
such *figmatine* or fayned pray-
ers; it will import thee, to fol-
lowe the other way, and to be-
leeue with vs, that they are re-
ally spoken vnto the Saints; not
as vnto walles and woods, but
as vnto those, that verily heare
vs, and are able to helpe vs.

And therefore, because I do
not thinke thou wilt easily cõ-
demne the holy Fathers of I-
dolatry, wherein no ignorance
can excuse their damnation;
but rather will desire some fur-
ther satisfaction in this point
according to the Scripture, &
thy Masters would seeme to
make the onely ground of their
Religio: That I may the better
content

for Prayer to Saints.

content thee, I will set thee down here in this Preface, such evident proofes out of Scripture for prayer to Saintes, as may be sufficient, not onely to quiet thy own minde; but also to conuince the most learned Protestant, that hereafter shall attempt to speake against it.

But before I begin, I desire to informe thee of 4. short perticulers; wherof the two first are such, as may suffice of themselves alone to resolute this question.

The first is, that many principall Protestants, have agreed with vs in this point. For the opinion of *Luther* in his owne words was this that followeth.

Of intercession of Saints, I think; and iudge with the whole Christian Church, that the Saints are to be honoured by vs, and also to be invoked.

*Luther in
purgatio-
ne quorū-
dam arti-
culorum.*

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(a)acts & *innocated*. With whom doe a-
mon:pag gree (a) *Bilney*, and (b) *Latimer*,
462. (b). canonized Martyrs of the Pro-
acts and testant Calender. Wherefore
mon pag this being the beleeve, not only
1312. of their first Apostle; but also
of their latter Martyrs; I can-
not imagine, how it may stand
with the reputation of a zea-
lous Protestant, either to con-
demn vs, or to mislike vs for it.

The second perticuler which
I would haue thee well to con-
sider, is this ; That the princi-
pall ground whereon the Pro-
testants doe especially build
their deniall, or rather their de-
testation of this Doctrine , is
most vaine and friuolous; con-
tending, Inuocation of Saints
to be altogether vnlawfull, be-
cause it is no where expressely
commaunded or approued in
holy Scripture. For, I wold but
aske

for Prayer to Saints.

aske a Protestant, where he readeth Hunting, or Hawking to be expressly commanded, or commended in the Word of God? which, vlesse he loue Hawkes and Dogs, better then Saints or Angels, were enough to make him see, the impertinencie of this position. In a word, I will demaund, where he findeth either this Assertion it self, which they make the ground of their beleife; to bee expressly deliuered: or (to giue instance in some other particulars) where he can shew me, The eating of Blood and strangled meat: the celebration of Christmas, and of the Feastes of the Apostles: the vse of Surplisse, Cappe, and Tippet in the seruice of Christ: Or in fine, The abrogation of the Iewes Saboth, which is Saturday, to be expressly either in-
ioyned

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ioyned or approoued in holy writ? Which, not being able to performe, he not onely condemneth himselfe in the continuall practise of all these particulars, if hee stand to his owne ground: but also maketh the Ground it selfe, to ouerthrow it selfe, as being no where expressly taught in holy Scripture. Wherefore, though no laudable example of prayer to Saints departed, could be found in the written Word: yet this is no sufficient cause to cōdemne it. From whence also it foloweth; That vnlesse *ſ* Protestants can shew (which they will neuer be able to doe) that prayer to Saints is euidently forbidden, either by the word of God, or light of nature, or lawe of the Church; They can neuer be defended or excused, from great impietie

for prayer to Saints.

impietic and damnable scisme,
in deuiding them selues, not
only from the Catholicke bre-
thren: but also from the Saints
them selues by this occasion.

Thirdly therefore, to come
nearer the question in hand, that
we dispute not of wordes, but
of the matter it selfe, now in
controuerſie betwene thee and
me; Thou muſt vnderſtand,
that the worde Prayer, is ſom-
times taken for a request made
vnto him, whom we honour as
the firſt omnipotent cauſe, and
infinite Author of all thinges.
Secondly, for a petition made
vnto thoſe, whom we acknow-
ledge to be indued with that
excellencie, which is only found
in the friends of God that are
in heauen: and laſtly, for a re-
quest made vnto any other,
with that reſpect, which we ac-
know-

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knowledge to bee due vnto those, that haue the meanes to helpe vs. In the first & second sense, this word is vsed, when we are said to pray, or to make our prayer vnto another: in the last sense, when wee pray our friends or our betters to doe this, or y for vs; For although we pray them; yet wee are not properly said to pray, or to make our prayer vnto them. By Prayer to Saints therefore, we vnderstand a request made vnto them, not with that worship which is due vnto God, as the Author of all things: but with that honour and reuerence w is due to the Saints of God aboue all other Creatures. And in this sense the Protestants theselues will graunt, That if it be lawfull to make any request vnto them, it ought to be done with
that

for Prayer to Saints.

that reuerence which is conuenient ; & by consequence, that in this sense, it is not only lawfull to pray them (if it be lawfull at all) but also to pray vnto them.

Lastly, to the end that no exception be taken against the proofes that follow, as not sufficiently deliuered according to my promise out of Scripture, thou must consider that two manner of wayes a thing may be proued out of Scripture. First, by the expresse wordes thereof in which manner we proue many things against the Protestants. As for example, *That man is iustified by workes and not by Faith alone* ; *That Priests receiue the Holy Ghost to forgive sinnes* ; *That the Blessed Sacrament, is the body & blood of Christ* and the like. But in this manner
Iam. 2. 24.
Iohn 20.
22. 23.
Math. 26.
27.
I Cor. II
14.
the

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the Protestants cannot directly proue, any one point of their Religion against vs. Therefore no reason that in all points, they should exact this kinde of prooffe at our hands. Secondly a thing may bee prooued by Scripture, as following by necessary consequence out of scripture, which kind of prooffe and no other the Protestants (though failing therein no lesse then in the former) pretend to be the very ground of their Faith, in those points wherein they differ from vs ; And after this manner, I intend to make it euident that prayer to Saints may bee lawfully vsed according to the Scriptures.

of Prayer to Saints.

THE
FIRST ARGUMENT

Therefore; may be taken out of those Scriptures, which recommend vnto vs the Authority of the Church. For in them wee learne, That our Saviour himselfe hath sent his holy spirit, *to* John 16. *teach her all truth,* and to *re-* 13. *maine with her for euer.* In 10. 14. 16 which respect, she is not onely termed by Saint Paul, *The Pillar* Tim. 3. 17 *and foundation of truth:* but also our Saviour himselfe saith expressly of her, *That hee who will* Math. 18 *not heare her:* (or which is all 17. one) hee that will not beleue her, ought to be esteemed no better than an *Eathnick.* From whence therefore I conclude and affirme with Saint *Augustine* Aug. 2. Lib. cont. Crescon. *stwe,* That wee doe nothing but according to Scripture, in doing cap. 33.

I

that

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*that which the whole Church ap-
prooveth, whom the Scriptures
Epist. 118 themselves commend unto vs. To
cap. 2. which purpose also, hee spared
not to write, That to dispute
whether any thing bee lawfull,
which the whole Church frequen-
teth throughout the world, is most
insolent madnesse. In fine, there
are many pointes of Faith, &
though they be not expressly
written, the Protestants belieue
& practise with vs; and among
other things which I have no-
ted before; The lawfull neg-
lect of the Jewes Sabaoth no
where abrogated; and the ne-
cessary obseruation of Sunday,
no where commaunded in ho-
ly writ; which therefore can
no otherwise be proved out of
Scripture, but onely by the au-
thoritie of the Church, which
the Scripture commaundeth to
bee*

of prayer to Saints.

be beleueed,

This beeing supposed ; to make it appeare that *ſ* Church of Christ, and the Pastors thereof, not onely allowed this Doctrine of prayer to Saints, but also practised the same : I alledge the Epistle of the Bishops of *Europe* to *Leo* the Emperour in the fourth age after Christ ; which Epistle is ioyned to the Councell of *Chalcedon*, where they say thus, *Wee put the most holy Proterius in the rancke and Quyre of the holy Martyrs, and wee demaund by his intercession, That God wou'd be p'leased to bee mercifull and propitious vnto vs.*

And in the Councell it selfe, which is one of the foure Councels that the Protestants pretend to reuerence with Saint *Gregory*, no lesse then the foure Gospels; the Fathers assembled

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Chalcedō speake thus. *Flavianus liveth*
Acts 11. after death, as beeing a Maister
let him pray for vs. Likewise in
the first generall Councell, the
Fathers say, God alone the Crea-
Synod. 6, tor being Adored, let the Christi-
an man call upon his Saints, that
ap. 7 they would bee pleased to make in-
tercession for him unto his diuine
Majestie. Whereunto, I will
onely adde another like autho-
ritie of the seauenth generall
Councell speaking as follow-
Synod. 7. eth; Let vs doe all things with
a. 6 feare, demanding the intercessi-
on of the incontaminate Mother
of God, as also of the Angels and
of all the Saints.

Thus these generall Coun-
cels in the person of the whole
Catholike Church. Let vs hear
now some other expresse testi-
monies of the auncient Fathers
in the first ages after Christ. St.

Bazil

of Prayer to Saints.

Bazill in his Oration vpon the 40 Martyrs; Hee that is pressed with any difficultie, let him fly vnto them: Hee againe that reioyseth, let him call vpon them; the one that he may be deliuered from euill; the other that he may perseuer in good. St. Cyrill, when wee offer this sacrifice, wee make mention of them that haue slept before vs; especially of the Patriarchs, Prophets, Apostles, & Martyrs; That God by their orisons would receiue our prayers. St. Ambrose, wee must pray vnto Angels, who are giuen vs for our guard; wee must pray vnto Martyrs, whose patronage wee seeme to challenge by the pawne of their Bodies; they are our Gouvernours, they are the Overseers of our liues and actions. Wee are not ashamed to make them the intercessors of our infirmities, because themselues haue

Bazill o-
rat in. 40
Martyrs

Cyrril ca-
teches. 8
Mistago-
gica.

Ambr. I
de vidua

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knowne th'infirmities of their Bo-
dies, even in their victories.*

Thus these holy Fathers. Of
the practise of this Doctrine,
and of the perticuler prayers
made by the Fathers them-
selues, in all ages to the Saints
of Heauen, that shall suffice
which I haue cyted already,
out of their speeches to our
B. Lady; both because, to shew
this exactly were sufficient to
make a large volume, as also
because no Protestant that is
not altogether ignorant, or ex-
treamly impudent can deny it.
In fine therefore, the Doctrin of
the Fathers in this point, is eu-
dently testified, even by Prote-

(a) Fulk
in his re-
binder to
Bristow.
(b) Agai-
st & Re-
mish Te-
tament.

stant Authors. For Fulke (a)
confesseth, that Ambrose, Augu-
stine, and Hierome, held innoca-
tion of Saints to be lawfull. That
(b) Nazianzen, Basill, & Chri-
sostome,

for Prayer to Saints.

sofome, make mention of inuoca-
tion to Saints. That, Theoderet
speakeeth of prayers vnto Mar-
tyrs. That, Leo ascribeth much
to the prayers of Saint Peter. All
these auncient Fathers. And
more in particuler, That (c) Vi-
gillantius the heretick wrote a-
gainst the inuocation of Saints,
him (saith hee) Hierome repro-
ueth. For the which likewise
Saravia a great Calvinist, and
Beza himself do acknowledge,
that Vigillantius was charged,
& condemned by the Fathers.
Morton, likewise acknowledg-
eth in expresse termes, That all
antiquitie taught the inuocation
of Saints. Adde vnto these Or-
merod, who therfore saith, That
the Fathers, did not ponderously
consider of this question. And
Perkins, who speaking of the
Primitiue Church, setteth

2 Pet. x

(c) An

swer to

Counte

feit Ca

pag. 46

Sarau

in defe

tract.

diuerfi

&c. p

349.

346.

Mor

Apoli

part, p

227.2

Orm

Pist. p

pag. 2

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Perkins downe these wordes that fol-
Prob. pag. low ; *There was in the Church,*
93. *intercession to Saints in perticu-*
lar, for men or things in perticu-
lar. And afterward hee presu-
bid. pag. *meth to say, That the auncient*
Fathers, especially after 400.
years of Christ, did sinne in the
innocation of Saints ; yea, were
guilty of sacriledge. And so
damneth to Hell the greatest
Saints of Heauen, now crow-
ned with glory, to iustifie the
Dreames and fantasies of his
owne deuices.

Now then my good friend,
to conclude this my first argu-
ment out of Scripture ; let any
well minded Protestant consi-
der, whither not beleeuing
these Councels & Fathers, but
cōdemning them of sacriledge,
he doe not incurre the censure
of our Sauiour, that hee is no
better

for Prayer to Saints.

better then a Heathen; for not beleeuing the Church it selfe: and whither it be not only the heresie of *Vigilantius* reprobued by *St. Hierome*, to disallow the inuocation of Saints: but also as *St. Augustine* speaketh, most insalent madnesse to dispute against it.

THE
SECOND ARGUMENT,

Supposing the Creed of the Apostles, to bee the infallible worde of GOD, and if not Scripture, yet certainly contained in Scripture; I proue the lawfulnessse, or rather necessitie of prayer to Saints, out of our Beliefe of the Communion of Saints. Which doubtlesse for this cause among other reasons it hath pleased God, to make an Article of our Creede, to

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excite vs so much the more
thereby to this kinde of pyous
worship & inuocation of them.
For if sintull men on earth, are
truely vnderstood, to bee here
comprehended vnder the name
of Saints: much lesse may the
Blessed soules of Heauen, be
here excluded from that tytle.
And who can imagine that the
Soules of the iust, are seperated
by death, from the communi-
on of the Church wherein they
lived? For as Saint *Augustine*
saith, why doe they run so fast
to the Sacrament of Baptisme
in extreame danger of death,
that were neuer in the Church
before? Or why doe they make
such hast to be reconciled ther-
unto before they dye, that are
deuided from it? vnlesse it be
to inioy after death, the com-
munion of it? Wherefore, I do
not

for Prayer to Saints.

not see, how we can beleue,
that there is one Communion
of the Saints in heauen, and the
Saints on earth according to
our Creed : except we beleue
a Communion, or which is all
one, a *Communion* of Mu-
tuall offices betweene them;
wee praying to them, and they
praying for vs : the greater hel-
ping the lesse, and the lesse in
all their necessities, hauing re-
course vnto the greater.

THE
THIRD ARGUMENT,
Is also in explication and con-
firmation of the former. And
supposing that if it be lawfull
to pray the Saints of Heauen,
it is no lesse lawfull to pray vn-
to them, as I haue shewed be-
fore in the third consideration;
It may be framed in this manner.

It

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It is lawfull to recommend our wants by way of prayer or intreatie; vnto all the friends of God, that are desirous to heare vs and are able to helpe vs in perticuler. But such are all the Saints of Heauen; Therefore it is lawfull in such manner to commend our selues, and our wants vnto them.

The Maior is so euident, euen by the light of Nature, that there needeth no Scripture to confirme it. For as now at this day, so no doubt before the Scripture was written, it was lawfull for the childe to recommend himselfe, vnto the prayers of his Father, or of any other holy man, because it was beleued, that such kinde of men, were able and willing to helpe them by their prayers. And the onely reason of any waight,

for Prayer to Saints.

waight, which the Protestants alleadge for their not praying to Saints, is especially this; because they thinke the Saints of heauen doe not heare them; Wherefore if they heare and can and will helpe vs, there is no further doubt, but that wee may pray and beseech them to relieue vs.

The Minor therefore, that the Saints in Heauen are most desirous, and likewise most able both to heare and helpe vs, is prooued first, a *Posteriore*, or from the effect: and secondly a *Priore*, or from the cause: a *Posteriore*, thus; They doe actually present or recomend our prayers vnto God; *The foure Beasts, and the 24. Elders, hauing golden vialls full of Odours, which are the Prayers of Saints.* Therefore they not onely know

Apoē 5. 8

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our prayers in perticuler (vnlesse thou wilt imagine, that they Offer them sealed vp in a Bag, as ignorant of that which is contained in them) but also are a meane to God for vs, and helpe vs to obtaine them.

The same is also prooued a *Priore* three manner of waies.

And first, by the perfect loue and charitie, which is between the Saints in heauen, and their brethren here on earth. For as Saint Paul saith, *Charitas nunquam excidit*, Charitie (which is the loue of God and our brethren) neuer falleth away, but remaineth with his Saints for ever. And the reason thereof is manifest. For, louing God so perfirly as they doe, they must needes loue all those, whom they know to bee so much beloved of him, as that he gaue his

for prayer to Saints.

his onely Son to redeem them. This therefore being supposed out of Scripture, and the Minor consisting of two parts; The first, that the Saints of heaven, desire to heare and helpe vs, And the second, that they are able to doe both the one & the other. The first part I proue by the latter, in this manner: The Saints of God desire it; therefore they cannot want *y* means to performe it.

That they desire it, is proued first out of the Nature of all true loue in generall. For the which you must vnderstand, That *Loue* being the first act of the *Will*: and the *formall* obiect of both the act, and power of the will, beeing that which is good; to loue another, is nothing else, but to *will* him that which is good, especially for
this

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this reason, because it is good vnto him. So that, the finall and formal cause of true loue, being the good of another; To loue one truly, is to wish him all the good that may be; and to loue very much, is to will, or to wish the same very much vnto him.

And because it is the Nature of the will, and by consequence of loue, to doe that which it willet, vnlesse it be hindered, Therefore it produceth in vs, not onely a desire to heare and vnderstand, the good and euill of the partie beloued: but moueth vs likewise by all the meanes wee can, to prosecute the one, and to auoyde the other. For the which cause, loue is said to be more effectually then affectionally; *Placatum facit quam effici*, and according to *Saint Gregorie, Probatio amoris est*

for Prayer to Saints.

est exhibitio operis. And therefore Loue without these acts and fruits of loue, is worse then the Fig-tree which our Saviour cursed, and is indeed no loue at all.

From whence also it followeth, that albeit wee may loue those whom we know not in perticuler, as belonging to such an One, or as the parts of such a Communitie which is principally beloued of vs, and may content our selues with that generall good which we are able to doe them: yet if our loue be perfit it is impossible we should not desire to know them, and to doe for them also in perticuler if we be able, or if our attendance to the perticuler knowledge and seruice of them, do not hinder some greater good, which otherwise we might

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might performe in generall towards them. By which it is manifest, that either the Saints in heauen desire to heare vs, & to releiue vs, not onely in generall ; but also in perticuler when we call vpon them, because the one in them can be no hinderance to the other : Or else it must needs be granted, that they doe not loue vs. For that without this desire, it is very plaine they care not for vs.

I know some Protestants do here obiekt against this perticuler care, the same which many Atheists haue also obiekted against the prouidence of God;

Caluin. Affirming that \bar{y} Saints of hea-
instit: lib. uen cannot giue care to our
3. cap: 20 Prayers, or attend to our af-
per. 24 faires, without some trouble
and impeachment to their felicity. But the Protestants granting

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ting as they doe, that this is no trouble at all, neither to the person of God, nor to the soule of Christ, nor to the Angels themselves (*Psal. 90. 11. Dan. 10. 13. Zac. 1. 12. Math. 18. 10 Luc. 15. 10. Acts. 12. 15. Apoc. 8. 3.*) make this Obiection against the Saints of God, with lesse reason and more malice, then it was made by their Masters before them against God himselfe.

Secondly therefore, this desire of theirs will yet better appeare by the consideration of the Nature of Charitie in perticuler.

For according to that, which hath bene said, as to loue another is to will the good, and by consequence the will of another; which is also the reason that a wicked man, because he willeth not his owne good, as
he

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he is wicked, can neuer be truly beloued: so to loue God, is nothing else, but to will, the will of God; and therefore in effect to desire that it may be perfectly fulfilled, both in our selues, & in all other Creatures.

Thes: 4. 3 And because, as the Apostle speaketh, *This is the will of God, our sanctification*, or which is all one, the saluation of our selues and others. Therefore to loue God aboue all things, wherein consisteth the nature of all charitie, includeth a will to attend aboue all other things vnto the sanctification & saluation, first of our selues, and secondly of all our Brethren. Now then to goe forward, as nothing is desired, but that which is good: so the greater the good is, if it be well knowne and considered, the more it is desired; And there-

for prayer to Saints.

therfore, as there is nothing so good as the will of God : so nothing by many degrees can bee so much desired, of those that truely loue God, as that his will be most perfirly fulfilled, in the sanctification and saluation of all men.

Againe, as the will of God himself is the end of all things : so the loue of his will, and the desire of dooing thereof, is the end of all other loues, and all other desires. And therefore, as God himselfe hath ordained, so it must needs bee, that our loue of his will, and desire to fulfill the same, if our loue be right, doe excede with like proportion all other worldly loues or desires whatsoeuer.

Wherefore to conclude this point; if true loue in the lowest degree, not onely of grace,
but

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but also of Nature, produceth in vs a perpetuall and constant desire, not onely to heare and vnderstand, the good and euill of the parties beloued: but also to endeauour by all good meanes and courses to relecue them; how great must the flood and Torrent bee of that desire, which floweth continually in the highest degree, from the Fountaine and source of all loue, which is God himselfe, into the Soules of the Saints of heauen, to complie, and cooperate with his eternall will, by all the meanes they can, in the sanctification and saluation of others.

And if the zeale of men on earth, not onely in the time of grace: but also vnder the dead letter of the Law, extend it selfe with such desire, not only
to

for Prayer to Saints.

to heare and vnderstand, but
also to succour and redresse by
their daily prayers, infinit dan-
gers & continuall labours and
miseries of their brethren; cō-
passing both Sea and Land (as
our Sauour saith) *to make one* Math. 23
Profelite, or to conuert one 15,
soule vnto Christ; how much
more doth the inflamed chari-
tie of the Saints in heauen,
transforme their soules into the
like desire?

And admiring so much as
wee doe, the vehement loue of
Moyse, and zeale of *Saint Paul*
while they liued amongst men,
to their Naturall brethren the
Jewes; not refusing to bee struc- Exod. 32
ken out of the Booke of life, and to 31.
bee made an *Athema*, if need
should be for their saluation; Rom. 9.3
How wonderfull and vnmea-
surable thinke you, is the desire
of

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of the Saints of heaven, to procure the saluation of their brethren here on earth? and how effectually to recommend their perticuler prayers, which hereuen in this world, is the least, and most easie office, that one friend can do for an other? certainly, this desire in these golden vials, must needs so far exceed the former in those earthen vessels, as the easines of the one exceedeth the difficultie of the other; And as their knowledge and loue of God whome now they see, exceedeth the obscure knowledge which they had of him, and their imperfect loue towards him when they could not beholde him.

Adde vnto all this, that the felicitie of the Saints of heaven, is much increased and perfired, by the saluation of their brethren

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chren on earth. And therefore, as much as they desire *ſ* perfectiō of their owne felicitie, they can no leſſe deſire to receiue, and to recommend our prayers vnto God; w^{ch} they know to be *ſ* chiefeſt meanes both on our parts and theirs wherby to obtain it.

Thus, as I take it hauing plainly ſhewed how exceedingly the Saints deſire both to heare and helpe vs in our neceſſities, according to that ſuperabundance of their loue and charitie towards vs, which paſſeth all humane vnderſtanding; let vs now cōſider whether it follow hereof, that they are able to doethoſe good Offices for vs, w^{ch} they ſo much deſire. Which is eaſily proued as followeth.

Whenſoeuer Almighty God giueth a *Loue*, an *Inclination*, or *Deſire* to any thing, hee giueth

JS

also

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also some power and abilitie to
obtaine the same. As we see in
the desires and inclinations of
all Naturall thinges. As for ex-
ample, in the inclination of the
Elements to their proper pla-
ces; in the Appetite of Birdes
and Beasts, to those things that
are necessarie for the preserva-
tion of their Nature; and final-
ly, in all the Naturall propensi-
ons and desires of Man. And
the reason thereof is euident.
For Almighty God hauing or-
dained the one to obtaine the
other; and desire of it selfe be-
ing not sufficient to procure
the thing desired, hee should
come short of his purpose,
working in vaine, and leauing
his worke vpperfit, like vnto
him in the Gospell, *Qui cepit*
edificare & non potuit consumma-
re, velleſſe hauing given the de-
ſire,

of prayer to Saints.

fire, hee haue giuen therewith,
all some other more sufficient
power and abilitie to attaine
vnto that which is desired.
Wherefore, this being true, and
a generall rule in all his works
vpon earth; how much more
is it also true, and a certaine
rule in Heaven, where all appe-
tites are satisfied, and all desires
fulfilled? And hauing giuen
the very possession and fruition
of himselfe; and of his Sonne
Christ Iesus, to reward his
Saints; how, as St. Paul saith
together with himselfe, *Will bee
not giue them all thinges, which
their hearts can desire?* And if
it be true which himselfe hath
promised, that hee *will heare the
desire of a poore man*, being yet
in his tryall: how can it stand,
either with his owne goodnes,
or with the felicitie of those,
that

R6.8.32

Psa.10.17

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that inioy ſy riches of his King-
dome, to with-hold that from
them, which ſo reasonably, and
ſo exceedingly they deſire, ac-
cording to his own ordinance,
and out of the infinit loue they
beare him ? And as the Scrip-
Gen. 28, ture ſaith, *If hee were not able to*
27. *conceale from Abraham the e-*
uill which he intended, againſt
the wicked City of Sodom, to
the end, that by Abrahams
prayers he might pardon them
if it were poſſible, according
to the ordinary Law of his Di-
uine providence: and whereby
also as it is probable, his coſen
Lot was ſaued from that dread-
full fire; how can hee conceale
from his friends in Heauen the
good, or euill which hee inten-
deth to their brethren ? to the
end that by their prayers, ac-
cording to his Diuine provi-
dence,

of Prayer to Saints.

dence, bringing all thinges to passe by Ordinary meanes, hee may conferre the one, and pardon the other ?

Whereby it appeareth how vaine it is, which the Protestants doe here obiekt, that because the Saints haue no eares they cannot heare vs. For albeit they haue no corporall Organ of hearing; yet Almighty God is not so poore of power, but that hee may easily prouide them of other meanes. For neither the Angels, nor the Devils haue eares; and yet notwithstanding the Protestants will not deny, that they haue power to heare our wordes when we speake; or which in them is all one, to vnderstand our meaning. Neither doth the want of an eare, make this kind of hearing the worse, but rather

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much the better. For beeing thereby freed from all those conditions and circumstances, which limit and contract the corporall passion and immutation of the Sence of hearing, to place and distance, &c: no reason can be giuen, but that they may heare as well a farre off, as nere at hand; yea, our thoughts aswell as our wordes, when we are willing to haue the known vnto them. For in this manner and no otherwise are we able to conceiue, how one Angell or Deuill should naturally heare or vnderstand another. Why then will the Protestants deny that power to any Saint in Heauen, which they know to be no more then is giuen to the Deuill?

And truely though they had no meanes at all to heare our prayers

for Prayer to Saints.

prayers immediately & directly,
as they come from our selves;
yet they might easily know
them, because as St. *Augustine*
saith, they haue the meanes to
see them. And if *Elizens*, while
hee did as a Childe, and thought
as a childe, and knew as a childe,
which is the state of all men in
this world, or could see, and
know without eyes what his
seruant did, and said in his ab-
sence; How much more, the
Saints of God, being come to
that mature knowledge, and
greatnes of perfect men which
they inioy in Heauen, are able
without eyes or eares, to be-
hold those thinges, which are
done or said, where they are
not present? For according to
St *Gregory*; Vnto the eye of him,
who beholdeth neuer so little of
the light of the Creator, all that

4 Reg. 5
26.
1 Cor. 13
11.

Greg. li
2. Dial
35. lib.
c. 33. li
12. Mo
cap. 14

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is Created seemeth little more the nothing; And therefore in heauen (saith hee) where all with one Common light behold the face of God; what is it that there they know not, where they know him, that knoweth all thinges?

Notably therefore St. Bernard proueth, that our B. Lady, being ascended on high, giueth gifts vnto men; because nothing doth more Commend the greatnesse, either of her power or of her pitie; Which we must needes graunt, vnlesse (saith he) wee will either beleene, that the Sonne of God doth not honour his Mother, in granting her this power; or doubt that the Bowels of Mary, may bee without Charitie, in which, the Charitie it selfe, which is of God, remained corporally 9. Monthes together. To which purpose also, Saint Augustine speaking

Bernard
term. in
sum. B.
Mary.

for Prayer to Saints.

speaking of St. Peter, doth argue in this manner; If then the shadow of his Body was able to helpe; how much more now the Augu. ser. fulnesse of his vertue? If he were 19. de Sā. so powerfull, to helpe those that Aus. besought him before his Martyrdom: how much more efficacious is hee after his Tryumphs? And St. Hierome, disputing with Vigilantius the hereticke expressly of this matter, egregiously confoundeth his aduersarie with these words that follow; Thou sayest in thy Booke, that while we live, wee may pray for each other; but after wee are dead, no mans prayer can bee heard for another: especially when the Martyrs praying to have their blood revenged, were not able to obtain it. Which reason of the Hereticke was most false; for their request was not denied, but onely a

Hierome
con. vigil.
cap. 3.

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little delayed for the good of
their Brethren. But heare what
St. Hierome answereth ; If the
Apostles and Martyrs while they
were in their Bodies could pray
for others, when it imported them
to bee carefull of themselves ; how
much more after their victorious
Crownes and Tryumphs ? Moy-
ses being but one , obtayned par-
don of God for sixe hundred thou-
sand Armed men ; And shall hee
bee of lesse force, beeing now with
Christ in Heaven ? Paul the A-
postle saith , That 270. soules
in the Ship with him , were given
unto him : And after his resolu-
tion, when hee began to bee with
Christ, must he shut up his mouth
and not be able, to speake so much
as one halfe worde , for those, who
through the world haue belueued
his Gospell ? Shall Vigillantius,
this lining Dog, bee better than
hee

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bee that dead Lyon ? For to this purpose, I might wel use the words of the Preacher ; If I beleued Saint Paul to bee dead in spirit, the Saints are not said to be dead, but (to wit according to the body) sleeping or reposing. Thus Saint Hierome.

Secondly therefore (to proceed) The willingnesse and abilitie of the Saints in Heauen to heare and assist vs, is proued out of those Scriptures, which teach vs, that the Saints in heauen, and the Saints on earth, are all Brethren of the same family, and Domesticals of God; hauing all receiued the adoption of the Sonnes of God, and beeing all fellow members of the same Body, and Cittizens of the same City, which is the heauenly Hierusalem our Mother, the Church of the first borne, including the societie

Ephes:

19.

Gal: 4

Ephe, 4

Gal. 4.

Heb. 1

23.

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societie of many thousand An-
gells.*

Which being supposed, wee
may argue in this manner. In
euery Mysticall body or socie-
tie, the principall and more
perfite members, haue power
and abilitie more or lesse to
helpe and assist the rest that are
more imperfite, according to
their particuler necessities. For
this is the end of all Commu-
nitie, and therefore so true, that
no cittie or kingdome, or ciuill
Body can stand without it. But
the Saints in Heauen, are the
principall partes of this Mysti-
call body; Therefore it must
needes follow, that they haue
some kinde of meanes to heare
and to helpe vs in perticuler,
when wee call vpon them. For
otherwise, they could neither
make one Family, nor one cittie
nor

for Prayer to Saints.

nor one Body with vs, which is directly against the Scriptures here before alleadged.

Againe, in euery Societie, those members that are out of daunger and in prosperitie, are bound in duty to succour those that are in any great danger or necessitie, especially when it greatly concerneth the good of the whole Body. But such are the Saints of heauen, and such is the case between vs and them, especially when we finde our selues assaulted with some grieuous affliction, or vehement Temptation in perticuler; Therefore according to their power, when such occasions happen, they are bound as may be said in duty to releue vs. *Hee (saith St. Iohn) that shall haue the Substances of this world, and shall see his Brother haue*
needs,

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needs, and shall shut his Bowels
from him; how doth the Charitie
of God abide in him? Where-
fore, the Saints of God, having
the substance of \bar{y} other world:
and possessing the Treasures
of all Graces, wee must either
fowly condemne them, for
want of Charity; or else, wee
must needs graunt, that they o-
pen their Bowels to relecue the
necessities of their distressed
brethren. And truely Almighty
God, seeing the want of
this power in his Saints to help
vs (if it were so as the Prote-
stants would haue it) and the
Saints againe seeing our mise-
ries, or if they doe not, it is be-
cause they will not; how may
it be thought, that either God
himselfe can shut the Bowels
of his Charitie from them,
when they aske the one: or
they

for prayer to Saints.

they from vs, when we call vpon them to be releued in the other? Wherfore to conclude this second reason, for the prooffe of their Power to helpe vs; consider gentle Reader, whether it can stand, either with the vnitie of this myfticall body, that the Saints in Heauen should not haue it: or with their Obligation not to demaund it: or with their felicitie not to inioy it: or with Gods goodnesse not to graunte it.

Thirdly and lastly then, this willingnes and power of theirs is yet further proued, by their speciall Patronage and protection of vs; for the one doth euidently include the other, and no man can imagine, how they can be truly said to guide and defend vs, who like the Idols

of

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of the Gentiles, are neither able to heare vs nor to helpe vs. Wherefore, their Pastorall care and protection ouer vs is shewed, first, by reason ground-
ed, first, by reason grounded vpon Scripture, and secondly, by the Scripture it selfe. And the first reason thereof, may be framed in this manner. In euery well ordered Body or Common wealth, the members which are the most potent prudent, and perfit, are appointed to gouerne and protect the rest. But the Saints of heauen make one body with vs, as hath bene proued by the expresse word of God; Therefore, as being the most sufficient Members thereof, they must be Ordained by God to gouerne and direct vs. According whereunto Sr. Cyprian cōcludeth most excellently, of the holy Innocent:
That

for Prayer to Saints.

That being made privie to the se- Cyprian
crets of God, with most familiar
approaches, they beseech his cle-
mencie to blesse our labours. And Lib. de
that being translated from the Stella. Ma
Cradle to Heaven, they are made gi. & In-
Senatours and Iudges of the su- noc: &c.
pernell Cappitoll, obtaining par-
don for many. And alibough they
assist Almighty God, not onely in
his Divine mercyes, but also in
his punishments: yet they serue
themselves more of the mildnesse,
then of the furie of the Lambe,
whome they followe wheresoever
hee goeth. Thus St. Cyprian.

Whereunto may bee added
another reason, For hee that
will contemplate a little, shall
easily finde, that Almighty
God, seldome or neuer doth a-
ny thing by himselfe alone,
which may be brought to passe
by meanes of those his Crea-
tures

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tures that are apt to be made
the instruments of his Diuine
power. Not that hee hath any
need of them, but because it
belongeth to his glory & their
perfection, as much as may be,
to be serued of them. Which
is not onely scene in the visible
preseruatiō of this world, all
thinges depending therein of
more inferiour causes: but also
confessed in the inuisible mo-
uers, and Gouvernours thereof,
his holy Angels. Who are
therefore, in generall acknow-
ledged by Saint *Paul*, to be ad-
Heb. 1. 14 ministring Spirits, and are per-
Num. 20 ticularly testified among other
16. thinges, to haue had the con-
Exod. 23 duction of the *Isralites*, out of
20. Egypt, and in the person of
Act. 7. 30 God, to haue giuen the Law it
35. 53 selfe vnto them.

Wherefore the Saints of hea-
uen,

for Prayer to Saints.

uen, being so much more fit to
gouerne and protect vs, then
the Angels : by how much
they are nearer vnto vs both by
Grace and Nature, and through
their owne experience of our
fragilitie, haue better learned
to take compassion of our in-
firmities ; It cannot stand with
the sweetnesse of Gods prou-
idence, to exclude them from
the Patronage and protection
of vs. For the which hee hath
made them so fit, and which
many of them haue so well de-
serued, not only by their chari-
tie towards vs, but also by their
good gouernment of vs, while
yet they liued heere amongst
vs.

For further prooffe whereof,
it is not hard to alledge many
good passages, and pregnant
places of holy Scripture. For
so

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- so our Saviour promised, *That*
the faithfull servant, should bee
Math. 24 *appointed ouer all the goods of his*
47. *Master. According whereunto*
hee also tolde his Disciples;
Luc. 22. *That hee disposed vnto them, as*
39. *his Father disposed vnto him a*
Kingdome. And therefore like-
wise the same power which the
Father promised to the Sonne,
where hee saide; That he would
Plal. 2, 5, *giue him the Gentiles for his in-*
9. *heritance: & that he should rule*
them in a Rod of Iron, and like a
Potters vessell they shall be Bro-
ken: The same power againe
the Sonne doth promise vnto
him, who shall keepe his workes
unto the end, saying; I will giue
Apoc: 2, *him Power ouer Nations, and hee*
27. *shall rule them with a Rod of I-*
ron, and like the Vessell of a Pot-
ter they shall bee Broken. For
which cause also, they are saide
To

for prayer to Saints.

To holde in their hands two edged *Plal 149*
Swordes, to punish the Nations, 7, 8, 9.
and Correct the people : to binde
their Kings in Fetters, and their
Noble-men in Mannicles of I-
ron ; And that it is the glory of
Gods Saints to execute the Iudge-
ment which hee prescribeth. And
finally, to the same purpose
our Sauour affirmeth, That hee *Apoc. 3, 1*
who overcame, should be made a *12.*
Pillar in the Temple of God :
And that hee should sit in his *Apoc. 30*
owne Throne with him, as I (saith *24.*
hee) have overcome, and sit with
my Father in his Throne. So
that, as the Father gouerneth
the world by his Sonne : so a-
gaine, the Sonne gouerneth
the Church by the Ministerie
of his Saints. In which respect
they are said to be placed with
him in the same Throne of Go-
uernment, or in the same Tri-
bunall

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bunall of Authoritie; where-
in wee must also belecue, that
they shall sit to Iudge both
men and Angels at the Day of
Doomes.

Which testimonies of Scrip-
ture, albeit cleere in them-
selues: yet to exclude those
voluntary and selfe pleasing
expositions, which the Prote-
stants are wont to frame vpon
them; it will not be amisse to
confirm by some few autho-
rities of the Auncient Fathers.

For vnto the testimony of
Saint Cyprian, who acknowled-
geth them as you haue heard,
so bee the *Senators*, and Iudges
of the *Supernall Cappitoll*, &c.
May bee added these that fol-
lowe.

Saint Basil therefore, calleth
the Martyrs, the *Common kee-
pers of Mankinde*, and excellent
Compa-

S. Cyprian
Orat. in
40. Mart.

for Prayer to Saints.

Companions of our cares. Saint Nazianzen, prayeth unto Saint Nazianzen, Cyprian, to looke from above, to direct his wordes and his life: To feede, or rather to gouerne with him the holy Sheepfolde, committed to his charge. St. Hil- S. Hillarie larie faith, That the Custodie of the Saints is neuer wanting to those that desire to stand. As the Angels gouerne, so also they that haue deserved the life of Angels, faith S. Ambrose. And you heard before, how hee calleth the Saints our Gouernours and the overseers of our lines and actions. Saint Maximus proueth, That wee haue great familiaritie with the Martyrs, because they are with vs; and stay with vs, keeping vs while wee liue in our Bodies: and receiuing vs when we depart out of our Bodies. Theodoret recordeth, That they who are to

Nazianzen
Orat. in
Cyprianu

S. Hillarie
serm. 124

Ambr. lib
8. in Luc.

Max. Ser.
de mart.
Tauricis.

Theodor.
Lib. 8. ad
Graecos.

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goe farre from home, beseech the
Martyrs to be their companions
in the way, or rather to be the
guides of their Iourney: and they
that are safely returned, giue
thanks, and acknowledge the be-
nefit received. Now saith S. Leo,
The good Shepheard S. Peter doth
exceute the Commaundement of
his Lord, confirming vs with
his exhortations, and not ceasing
to pray for vs, that no temptation
ouercome vs. By all which, it
is more then manifest, that the
Saints of heauē haue their part
in f gouernment of this world
vnder God, offering vp our prai-
ers vnto him, assisting the good
and punishing the wicked, as it
pleaseth God to appoint them.

Wherefore to conclude this
my Third Argument: all truth
may verye well be called the
worde of God, being eternally
expres-

Leo Ser.
3. de an-
nuer. iux
Assump.

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expressed, and represented
vnto him by the fertility of
his diuine vnderstanding,
which can neither deceiue
vs, nor be deceiued, And
therefore, whither it be re-
uealed vnto vs by his exter-
nall worde, or intimated by
the light of nature, wherby
he writeth the same in our
hearts; or made knowne
vnto vs, partly by the one,
and partly by the other: it
is alwayes a most certaine
and a most secure direction
for vs in all our actions.

It is so naturall for men
in affliction to call vpon all
those that are able to help
them, though meerly stran-
gers vnto them, & the law-
fulnes thereof is so euident,
even by the light of reason,
that it would seeme a point

A

of

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of Madnes, not to ask their
relcefe in case of necessitie,
though no Scripture at all
could be produced, where-
in the same were expressly
warranted.

Wherefore, hauing aboun-
dantly shewed out of the
written worde, that *ſ* Saints
in respect of their wonder-
full loue to vs; and their vn-
speakable seruour with Al-
mightie God, are not onely
willing and able to helpe vs:
but also that they actually
recommend our prayers vn-
to G o d, and are obliged
thereunto; First, as being
fellowe members, and Se-
condly, as the principall su-
perintendants, supreme Se-
nators and Iudges, of that
mysticall Bodie, which is
the Church of God vnder
Christ

of Prayer to Saints.

Christ our head; The lawfulness of prayer vnto them, intreating their more gracious prayers, and blessed assistance, doth so euidently and so necessarily followe thereof, that certainly if it be not madnes; I doe not say with some Puritanes, to condemne it of Sacriledge or Idolatrie in the holy Fathers them-selues; but so as to suspect it of superstition, error or timeritie, wherewith other Protestants are wont to charge all those, who addresse them-selues, either to the inuocation or intercession of them; But the hurt is to them selues, of whom e we may well say, as the Prophet said, of euery wicked man in perticuler,
Noluit benedictionem et elo-

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gabitur ab eo. They would
not benediction, and therefore
it shall be remooued farre from
them. For, if they deserue
not to be heard of God, but
doe rather offend him, who
beeing in some temporall
miserie, will be deliuered by
him alone, and obstinately
refuse to begge the help or
charitie of those, vnto
whome he hath giuen both
will, power, and direction
to relieue them; what fa-
uour can the Protestants
expect at the hands of God
in their necessities, if know-
ing and considering as they
ought, that y^e Saints of Hea-
uen are appointed by his Di-
uine Maiestie to be so many
Fathers, and Masters. & Su-
perious vnto them; Out of
Pride, or Remecke, or pre-
sumpti-

for prayer to Saints.

sumption, they wil not once
open their mouthes to call
vpō them, but rather vterly
refuse to receiue any bene-
fit, or consolation by them?

THE FOURTH

A R G V M E N T.

Is Double, or two folde, be-
ing framed vpon two Para-
rels, or parities, clearly
drawne out of the Scrip-
ture; Wherby if thou marke
it well, thou shalt also finde
that all those obiections are
plainly refuted, which *ſ*Pro-
testants are wont to make
agaīnst Prayer to Saints.

The first Paritie; It is law-
full to pray vnto Angels,
Therefore it cannot bee vn-
lawfull to pray vnto Saints;
because no reason can bee
giuen, why the one should

A 3

bee

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bee more allowed then the other. Inuocation of Angels, is produced expressly by the example of *Iacob*, who Blessing the Sonnes of *Io-*

Gen 48,
16.

seph saide; *The Angell that deliuereth mee from all euill, Blesse these Children.* Which to be spoken to a true An-

Barillib.

3. cont:

Eun m.

Christ

hom. 7, in

laud St.

Paul.

Job, 5, 1.

gell is witnessed by Saint *Barill*, and *St. Chrysostome*.

This is also confirmed by the practise of the Church in the time of *Iob*, vnto whome one of his three friendes

spake as followeth: *Call, if there bee any that will answer thee, and turne thee to some one of the Saints.* Where by name of Saints, Saint *Augu-*

S. August

stine, in his *Annotations* vnderstandeth Angels: And no sufficient reason can bee giuen, why *Iobs* friend, a

man

for Prayer to Saints.

man of singuler wisdom, should aduise him to call vpon any of the Angels, if it had not beene a laudable custome in those dayes, for men in miserie to doe the like. And the same may well bee saide of the *Jewes*, who not vnderstanding our Sauour when hee hung vpon the Crosse, affirmed that hee called vpon *Elias*; which is a probable Argument, that it was no strange thing amongst them at that time to call vpon *Elias*.

The second paritie, It is lawfull to pray to Saints that are liuing; Therefore, it is lawfull to pray vnto the Saints that are departed. The consequence is proued, because Almighty GOD, is no more dishonoured by the

for Prayer to Saints.

one, then by the other : our
Saviour CHRIST, no more
forsaken, nor sacriledge any
more committed, in the one
of these more then in the o-
ther : neither can any reason
bee alledged out of Scrip-
ture, why it should be bet-
ter to desire, the prayers of
men on earth, who haue e-
nough to aske for them-
selues ; then to recommend
our prayers to the Saints of
Heauen, who beeing secure
of their owne, may the bet-
ter bee solicitous of the sal-
uation of others ; especially
considering, they not onely
heare vs : but also sit with
Christ in his owne Throne,
to gouerne and protect vs as
hath beene proued.

Which Argument hath
the more force, because wee
vse,

for Prayer to Saints.

vse, and that very commendably, to request the prayers of those, of whome wee are most vncertaine, whether they bee friends or enemies of God Almightye. Whereof it followeth; That albeit, it were no lesse vncertaine, whether the Saintes of Heauen doe heare vs or not; or whether their intercession may auaille vs or not: yet vnlesse wee were sure of the contrary, which no Protestant can bee, this last reason alone, might bee sufficient to induce any reasonable man to recommend himselfe vnto their prayers.

And truly the Protestants enlarging their consciences so farre in this particuler, as to thinke it no sinne at all, but rather an act of Pietie to

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request the prayers, not onely of vs, w^ho we they persecute, as most contrary to themselves in many essentiall pointes of Faith: but also of others, who shew themselves most opposite to God himselfe, in their Life and conuersation, Fornicators, Adulterers, Vsurers, Blasphemers, Drunkards, and the like; It is a wonderfull thing, how contemning the Authoritie of the Primitive Church in the first Ages after Christ: Eluding an Article of their Creece: Renouncing their part of those precious *Oloris which are the prayers of Saints*: Intunging all titles of Lone and fellowship with the Saints of Heaven: And breaking all bonds of iudicetion, and Subordination

for Prayer to Saints.

nation vnto them, so contrary to those Scriptures before alleadged; they should condemne euen the holy Fathers themselves of Sacriledge and Idolatrie, for craving their intercession, and thinke it as bad, or little better in vs, to recommend our selues vnto the prayer of any Saint in Heauen, then to the helpe or protection of the Deuill in Hell.

But farre more wonderfull it is, that the Protestants herewithall, especially during the first fruites of their spirit, and in their very beginning (whereof I thinke some of their Schollers are now ashamed) did not onely abridge and spoyle the Saints of Heauen of that little honour, which men on earth were

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were able to giue them as to
the friends of God : but did
also dishonor and abuse their
holy Reliques, in such foule
and hatefull manner ; as
worse could not haue bene
done to the bодyes & bones
of Devils incarnate. And
if it bee monstrous impietie
in the Sonne, to treade vn-
der fete the dead Body of
his Father, or to mangle or
destroy it, or to cast it di-
spitefully on the Dunghill
what cryme soeuer hee had
committed ; what Barbarous
inhumanitie and Heathenish
impietie (which God for-
giue) did the Protestantes
performe, vpon the Sacred
Bодyes of these glorious
Saintes, that ought to haue
bene a thousand times more
deare vnto them, then the
Ash .

of prayer to Saints.

Flesh & blood of their owne
Fathers ? certainly the do-
ers of these thinges, could
not bee sent from God Al-
mightie, who vouchsafeth
to honour his Saints so ex-
ceedingly as hath beene
shewed; but from him who
by the hands of Protestants
having furiously torne the
bodies of their Saintes out
of their graues, would also
haue pluckt their soules
out of Heauen, if bee
had beene
able.

T H A

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THE
FIFT ARGUMENT

is taken from the exceeding many Miracles, and supernaturall effectes, wherewith it pleased God in all ages to make most honourable demonstration of the glory of his Saints, and of their infalible power through his vertue, to help all those that call

Exod. 11 vpon them. For a Miracle,
10. may well be called a Testi-
Deut. 4. mony, or Certificate of the
34. truth which it confirmeth,
Math. 12 published as it were to the
20. worlde vnder the proper
Mark, 16 hand, and great broad Seale
17. of G O D him selfe, which
Deut. 18, therefore is also called a Sign;
22. And which, as aboue all o-
Ioh. 5, 36 ther proofes, the Iewes were
10, 38. commaunded to receiue in
14, 12. the
15, 24.

For Prayer to Saints.

the olde Lawe: so were they
cast out of Gods fauour, for
disobeying the same in the
newe.

It were too long to de-
scend to perticulers, for the
which, I referre me with
Bellarmino, to the Epistle of
Nilus, recited in the seuenth
generall Councell to *Theo-* Nilus.
doret, in his Historie, lib. 5. Theodoro-
cap. 24. & lib. 8. ad Gracos:
To Saint *Ambrose*. serm. 19 Ambrose
which is of Saint *Agnes*:
To Saint *Augustine*, lib. 22: Augustin-
de Ciuitate Dei, cap. 8. To.
Gregorie the great, Lib. 3. Gregorie
Dial. Cap. 22. 24. 25. 37.
To Saint *Bonaventure* in the Bonauet.
life of Saint *Francis*. And fi-
nally to the life of Saint *Bar-* Life of S.
nard: wherein there is recei- Bernard
ued a most wonderfull Mi-
racle wrought by Saint *Bar-*
nard

The translators Preface

ra him selfe, who in confirmation of this verie point of prayer to Saints, which he preached against the hereticks of his time that spake against it; Blessed certaine bread which the people offered with the Signe of the Crosse, and said; *In this you shall knowe, that those thinges are true which we haue Preached.* If all your sicke, hauing tasted of this Bread, shall be restored to their former health, And when the Bishop there had said, *If they receiue it with a good faith they shall be healed;* Saint Barnard added, *I doe not say so, but assuredly whosoever they be that taste it, shall be healed, to the end they may knowe that we are true Messengers sent from God.* Whereupon, a huge multitude of
sick

for Prayer to Saints.

sicke folkes hauing tasted that Bread recovered, that this worde *was dinulged* ouer all the Prouince.

To conclude, In all the places likewise before alleaged, those venerable and renowned Authors haue related so many Miracles in this poynt of prayers to Saintes, as if any Protestant would take the paines, either to read them, or to heare them recited, they would be more then sufficient to conuince him, For he that should deride or contemne the iudgements of those famous Saints, were verry prophane; And how can he think himselfe a good Christian, that will giue no credit or beliefe to the chiefe Pastors and Doctors of the Church of Christ? whome
shall

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shall we believe; if we believe not them? Were not this to take away all faith, and together therewith all Morrall believe out of the worde?

And this shall suffice me (Curteous Reader) to have collected for the most part out of other Catholicke Authors for thy satisfaction in this point of praier to Saints drawne by good consequence out of the Text it selfe of holy scripture, which the Protestants on the other side have neither heretofore nor euer will be able to answer hereafter; and much lesse to produce any solide Argument out of Scripture, for the prooffe of the contrarie: without the which notwithstanding, though we alleaged

for Prayer to Saints.

leaged no prooffe at all, it were more then absurde to condemne any generall custome or practise of Church or Common wealth; as hath bene noted in the beginning.

Wherefore gentle freind now at the length to conclude this whole discourse; if thou rest satisfied therewith I shall think my labour well bestowed: but neither will I think it lost, if I may gaine so much of thee, as not fearing to venture thy Soule, with the auncient Fathers, vpon a truth so testified, not onely by the worde of God in Scripture: but also with the very hand of God in Signes and Miracles, as well at this present time, as in all former ages; thou wilt

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wilt bee content to make
some tryall of the power &
abilitie, of the Saints to help
thee, by recommending thy
selfe seriously to their inter-
cession for thee; desiring
them to beseech Almighty
God, that thou maist ob-
taine sufficient light to dis-
cerne his euery sauing truth,
and effectuall grace to im-
brace it, And in perticuler,
to recommend thy poore
Soule to the prayers of the
Mother of God, our Blessed
Ladyc; who, as Saint *Barnard*
saith, is the neck vnder
Christ our head, whereby
all Grace descendeth vnto
euery member of his mysti-
call Bodie. For I doubt
not thou shalt finde that
true comfort, and Reall sa-
tisfaction in the exercises
thereof,

for prayer to Saints.
thereof, with such a touch
of Gods finger, as will bet-
ter perswade thy hart, then
any other Pen can maister
thy vnderstanding, vntill it
please his diuine Maiestie to
subiect it fully to the rule of
faith; and to place it firmly
on the *Rocke* which is *the pil-
ler and foundation of truth.*

And so remitting thee to
the Prayers them selues of
this Booke, I desire to
be pertaker of their
good effects:
Rest,

Thine in Iesw
Christ.

C. A.

THE

of Dr. Blaxiston is
the owner and
Postmaster of this
Book written: the
6th 1690:

deus providegit

THE
Interiour occupation of
the SOVLE.
Treating, of the important
businesse of our saluation
with God & his saints,
by way of prayer.

Title I.

Adoration.

I. Adore thee, O great
G o d, with all the
creatures which are
in Heauen, and on
earth, prostrated &
cast downe euen to the center of
my nothing, & before the Throne
of thy soueraigne Maiestie.

2. My affection is farre too little
to acknowledge thy high Deitie,
and therefore I present vnto thee

B.

the

The occupation

the hearts of Angels and men, the naturall property of the elements, the growth of plants, the sense of beasts, the motion of whatsoeuer is in nature, and the very being of all things. Adoring with the dependance, which they haue of thy diuinitie, that which thou art in them, and honouring that, which they are in thee.

3. If I had the affection of all those men & women, which haue presented vnto thee sacrifices of diuine worship, and soueraigne adoration, as well in the law of nature, as in the written & Euangelicall law, I should melt in thy presence: but seing that all things subsist before thee, I beseech thee that thou wilt accept my most humble and profound adoration, as comprising them all, and being comprised in them.

4. About all I offer, & present
the

of the Soule.

the interiour actions of the humanity of Iesus Christ thy sonne, euen from the first instant of the creation thereof, to the very last period of his life: and those also, which he continually exerciseth in heauen.

So I present also vnto thee, the internall acts of that most happie Virgin his mother, of the Cherubins, Seraphins, and of all those holy spirits, who opposed themselves against the reuolt of the Apostate Angels: and whatsoever else hath proceeded at any time from those soules, which haue bene most pleasing vnto thee from the beginning of the world. Beseeching thee to number me amongst them, to ioyne my holocaust with theirs, and to receiue it, as a sweet smelling sacrifice.

6. The most part of corporall creatures, doe not acknowledge

The occupation

the being, they haue received from thee, nor the Obligation, which they haue to thee for the same: many abuse that being, which thou hast bestowed vpon them, as Infidels, Heretiques, reprobates, and all the accursed diuels: I offer thee them, O my God, and prostrate them, as much as is in my power, at the feete of thy Maiestie, adoring thee as often as they offend and blaspheme thee, and I doe homage vnto thee with the actions, and the very naturall being, with the which they sinne, and which they abuse.

7. Great is the honour, that his-
therto hath beene done to the
great personages of the earth, and
is still continued euery day, In-
cease hath bin offered vp to Idols,
Idolatrie is committed to corporall
beautie, O the God of my soule,
Hay holde of all those thoughts,
wordes,

of the Soule.

wordes, prophane actions & passions, and as farre as my minde can stretch, I seperate from them all deformitie, to make a present, and sacrifice of that being, they haue, of which thou art the Author.

8. I aske thee also, most humble pardon, for all the honour, which since I came first to the vse of reason, I haue given to creatures without referring it actually, or habitually to thee, who art the fountaine of all greatnesse, and excellencie it selfe: of which excellencie, honour is but a testimonie, and marke.

9. To conclude, I acknowledge and adore thee, O soueraigne Deitie, Father, Sonne & holy Ghost, as often as I breath, or as there are minutes in an houre, starres in the Skye, leaues vpon the trees, sands in the sea, thoughts in the hearts

The occupation
of men and Angels.

IO. Dispose of the world, as it shall please thee, doe with me, and with all creatures, as seemes best to thy Maiestie, raise vp, plucke downe, chastice, cherish; be thou such to Angels & men in Heanen, in earth, in time, and in eternitie, as stands best with thy liking, In all, and by all, and alwaies, I will adore thy providence, I will conforme my seife to thy will, as the onely paradise of my soule. And I will make good to all, & against all, this most certaine truth, that thou canst not do, but that which I will, for I will whatsoeuer thou dost.

Title 2.

Thanksgiving.

I.

I Thanke thee, O my GOD,
that thou art as thou art, the
greatest good, that can befall
mee.

2. I thanke thee O mightie Fa-
ther, that knowing thy selfe, thou
ingendrest a word, which is thy
Sonne, and another thy selfe.

3. I present most humbly thank-
giuing (O incomparable Father)
that thou louest thy Sonne, and
thy Sonne loueth thee with such a
loue, and so admirably perfect,
that it carryeth with it the com-
mon essence, nature, and substance
of you both.

The occupation

4. I thanke thee, O my God, for the extraordinary graces which thou hast bestowed vpon the soule of our Sauour Iesus Christ thy Son: and I thanke thee my sweete Iesus, for those which thou hast imparted to thy worthy Mother: and I thanke thee, O mercifull holy Ghost for those, which the Angels, the Patriarches, the Prophets Apostles, Martyrs, Confessors, Virgins, and all the Court of Heauen, haue receiued from thee, not onely during their abode heere in earth, but also since their happie abode in Heauen.

5. And in particuler I giue thee thanks for the grace, and glory, thou hast bestowed vpon mine Angell guardian, and vpon the Saint my patron, of whom by thy especiall prouidence, I haue my name.

6. What thanksgiuing shall I render

of the Soule.

render vnto thee for the goods of my soule and body, which I haue receiued from thee? I doe giue thee thanks for them, in him for whome, and by whom thou hast bestowed them vpon me, who is Iesus Christ thy Sonne. And I giue thee thanks, that in his name, and by his merites, I haue receiued them, not willing to haue any thing, but by him, and for him. I present vnto thee the same thanksgiving, which the soule of my Lord thy Sonne, did offer vnto thee at that instant, when it knew it selfe created of nothing, and personally vnited to the word.

7. I giue thee thanks for thy gifts, not because they are mine, but because they are thine, not because they are agreeable to my will, but because they are conformable to thine: being most ready and willing to be deprived of
B 5 them,

The occupation

them, when it shall please thee, to take them to thee againe : beseeching thee, that thou wilt so doe, when thou shalt iudge it more for thy glory.

8. Thou hast bestowed graces vpon mee, which through thy grace I know, and acknowledge, and thou hast bestowed vpon me others, of which through mine owne blindnesse, I am ignorant, Thou hast bestowed, and wouldst yet bestow more, if it were not long of my selfe. Thou wilt bestow also others, which I shall not acknowledge, and which through my frailtie, and accustomed ingratitude I shall abuse. For all which, my God, God of infinite goodnesse, & mercy, I giue thee thanks with all the force, that it hath pleased thee to bestow vpon mee, & not knowing, nor being able to doe it, as I should, I doe it in Iesus Christ

of the Soule.

Christ thy Sonne, with the same affection, acknowledgement, and thanksgiuing, which his holy humanitie hath giuen, and doth giue incessantly to thy Diuinitie, for whatsoeuer fauours, or graces, it receiued of thee.

9. I am also to giue thee thanks for those graces, and fauours, which I neuer receiued, and which out of thy infinite goodnesse and prouidence, thou hast forborne to bestow vpon me, as knowing that I would haue abused them, and thereby haue become more accomptable, to thy most exact and most perfect iustice.

10.ouer and aboue all this, as I stand greatly obliged vnto thee for thy fauours, and graces themselves; So it is true, that I am much more obliged for that loue, & charitie, out of which thou hast bestowed them vpon me. For the
which

The occupation

which, because it is infinite, I
giue thee infinite thanks in him,
who is the efficient, instrumental,
meretorious, and finall cause of all
thankefulnesse Iesus Christ thy
Sonne; for whom and by whom
thou hast done all; praise, loue,
and glory bee vnto thee, in him,
and by him world without end,
Amen.

Title. 3.

Petition.

I F I were mine owne, O my
God, I would demaund ma-
ny things according to my
owne sence and will: but
seeing it hath pleased thy merciful
Charitie, that I should not be mine
owne, but thine, what can I desire
for my selfe, which is not for thee
and according to thee. Doe then
for

of the Soule.

for me, as for thy selfe, and dispose of me, as of a thing that is thine.

2. O Lord, I am thine by creation, by conseruation, by redemption, and by especiall vocation, by condition of nature, and election of my owne will, why then dost thou permit, that a stronger take from thee thine inheritance? that I or any other, should enter into possession of that, of which the peaceable proprietie appertaines to thee? why dost thou endure, that any other will then thine, should be accomplished in me, of whome thou art onely and wholly posselt.

3. Hee, that doth that which is more, doth easily that which is lesse; thou giuest thy selfe to me, take me then vnto thee. To create me, it cost thee only thy word, but to regenerate me, it cost thee thy life. To forme me, an act only
of

The occupation

of thy will was sufficient ; but to reforme me , th'effusion of thy bloud was iudged necessary. Both the one and the other being effected by thee , nothing remaineth but that thou doe , and say what thou wilt , so as thou dispose of mee according , as thou hast deserved.

4. So often as I aske of thee any thing, doe the contrary, if the contrary shall bee more agreeable to thy will, and to thy greater glory. For such is the intention of my Petition.

5. My wils, are no wills ; my petition, refusals ; my desires, so many detestations ; when thou wilt otherwise, then I desire.

6. If I knew in euery thing, what is thy will, O God , the center of my soule , I would make knowne both in Heauen, and earth , that I haue no other intention , then to accom-

of the Soule.

accomplish thy holy will.

7. Can one bee importune to him, of whome he seekes the honour, loue, and seruice according to the measure of his will ? If I will any thing else, heare me not, grant it me not, O my God.

8. Content thou thy selfe in me, and I shall be content, dispose of me, as of a thing that is thine, and I shalbe too happy.

9. Why doe I (wretch that I am) mine owne will, contrary to thy will ? or why preuailes my will which is not mine, against the will which is both thine and mine.

10. Haue I any secret corner of a stolne will, to which I am not able to resist ? If it bee so (O searcher of hearts) plucke vp by the rootes from out of thy field this naughtie hearbe, with all the dependants thereof. But if there be

The occupation

no such thing, lay holde on mee wholly for thy selfe : seeing nothing can hinder me from being thine but an euill will, the which I renounce, as often as it is possible for mee to will or nill any thing.

11. Herein thou hast particularly formed me to thine owne Image and likenesse, that I can will what thou canst will, and as thy power is infinitely extended, the capacitie of our will is of like extent: with all the dimensions then of this will, I beg of thee instantly the accomplishment of thy will and the annihilating of mine, if any be to be found in me, which is not thine.

12. I could perticularly tye my will to some certaine object, but I doe it no further then it ioynes with thy will, this by thy grace I will, this I intend, this I protest.

13. Why

of the Soule.

13. Why am I not then henceforth such an one as thou desirest I should bee? shall it be said, that my miserie hath preuailed against thy mercy; my malice, against thy goodnesse; my nothing against thy omnipotencie; my fraitie against thy inuincible strength; my pouertie against thy riches; my basenesse against thy greatnesse; my indignitie against thy dignation; my inconstant will against thy will, which is eternall and immutable? to be short, that which I am, against that which thou art? Endure it not, suffer it not, permit it not O my God, for this would redound much to thy dishonour.

14. When I present vnto thee my desires, either I present nothing, or I intend to present vnto thee those very desires of Iesus Christ thy Son. Giue place then
O mercy

The occupation

O mercifull Father, to the desires
of thy Sonne in the person of thy
seruant.

15. Hee hath promised, that
thou wouldst grant vnto vs, what-
soeuer we should desire in his
name; for his merits then accom-
plish his desires. This is it, which
he, I, and thou wilt.

16. My Redeemer, thy Sonne,
hath two willes, the one diuine,
th'other humane: His diuine will
demaunds, and commaunds, that
I be humble, patient, charitable,
meeke, aliuie to thee, and dead to
my selfe. His humane will de-
maunds the same, and hath deser-
ued it. Graunt then, O Father,
graunt vnto thy Sonne, the ac-
complishment of both wils, both
diuine and humane, So thou thy
selfe shalt be serued, thy sonne ho-
noured, the holy Ghost, true God
of loue, be, as he well deserueth,
loued,

of the Soule.

loued. Thy eternall Wisdome, & infinite godnesse, did bestowe vpon me in my creation a free will: I perceiue that it will not be vnlike vnto it selfe in forcing my will: Neither shall it be needfull for thee so to doe, if it shall please thee to bestow a grace vpon me so agreeable to my will, that without any violence I shall incline it to that which thou wilt. This effectual grace I doe desire and aske of thee my God, by the desires and merites of Iesus Christ thy Sonne, my sole and solid hope.

17. If I be troublesome, importune, and ouer bolde in asking, I shall content my selfe (O my God) to haue obtained one grace, which is, that I may euer be correspondent and answerable to thy graces.

18. My Lord! if I know not what to doe, grant that I may giue thee

The occupation

thee leaue to doe, and that my doing at the least may bee to permit thee to doe.

19. Take from thy selfe then that offence to see one so miserable, & giue vnto thy selfe that contentment, that I may be such a one, as thou wouldest I should be.

20. Doe it not for me, but for thy selfe: not because I will so, but because so is thy will; not because I deserue it, but for the merites of my Lord thy Sonne.

21. There is not a wound in his sacred humanitie, there is not a thorne in his crowne, which maketh not intercession for me, and beggeth not of thee incessantly that, which thou commandest.

22. Thou commaundest, they demand, but I amend not my selfe, who shall preuaile at the last in this fight?

23. O Father, get thee another
Sonne

of the Soule.

Sonne of lesse merit then hee, and
of another nature then thine, nor
doe his will, and restore vnto him
his merite.

-24- His infinite merit was not
for himselfe, the glory of his body
and the exaltation of his name
only excepted. These are my
inheritance, these are my riches,
this is my portion. Deny me not
that, which it hath pleased thee to
bestow vpon me, and in doing ius-
tice to thy Sonne, exercise mercy
towards thy seruant.

125. If I were honoured with his
prayers, thou wouldst heare him,
and heare me. So is it then, that I
can aske thee nothing, I can desire
nothing of thee, that he doth not
aske and desire, I and that with
groanes which cannot be expres-
sed. Permit mee then to argue
thus for thee, against thee, O my
God.

The occupation

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aske and desire, I and that with
groanes which cannot be expres-
sed. Permitt mee then to argue
thus for thee, against thee, O my
God.

The occupation

26. It is the will of God the holy Ghost, that I bee perfect, God the Sonne deserves it, God the Father then being one, and the same God with them, ought to effect it.

27 Most honourable Father, in the consideration of that blessednesse thou hast in thy Son: Word most amiable in contemplation of that being, which thou haddest of thy Father: Holy Ghost God of Charitie, in remembrance of that Diuinitie which was communicated vnto thee by the Father and Sonne; graunt that I be such as thou wouldst I should bee, and that there be nothing in mee that may displease thee. And hauing obtained this, I will importune you no more.

28. I am not worthy to pray for any. whosoever, no not so much as to appeare in thy presence,

of the Soule.

sence, or once to thinke of thee,
O God of soueraigne Maiestie:
which makes me first most hum-
bly to aske thee pardon, that I
dare lift vp my thoughts so high
as to thee. And after this to craue,
that thou wilt be pleased to re-
ceiue my prayers, not as proceed-
ing from me, but as inspired by
thee. And (that the effects of
them may answer thy desire, and
thy greater glorie) to ioyne them
with these of Iesus Christ thy
sonne, of his holy Mother, of the
Apostles, Martyrs, Doctors, Vir-
gins, and confessors, and those of
eicher Church triumphant and mie-
litant; It being so, that the pray-
ers, sacrifices, and good workes,
which we call past, are alwaies ex-
istent, subsistent, & present before
thee, The time past, present, and
to come, being one, and the same
thing in thy immutable eternitie.

29. I will

The occupation

29. I wil not then make supplication to thee to call to minde, but to regard these prayers, as present: and in particuler for the spirituall and corporall health of the King, & Queene, his royall house, & all the Kingdome; Even those that the good Patriarch Ioseph did present vnto thee for all Egypt: Samuel for Saul; Daniel for Darius the three Children for Nabuchodonozor; Elias for the Kings of Israel; Nathan for Dauid; Esay for Ezechias; Toby for Salmanaz; Hester for Assuerus; St. Iohn Baptist for Herod; St. Siluester for Constantine; St. Chrysostome for Eudoxia; St. Ambrose for Theodosius; St. Gregory for Maurice the Emperour; St. Stanislaus for Boleslaus; St. Thomas of Canterbury for the then King and Realme of England; and those of all the Saints, for y Kings and Princes, w liued in their time.

30. Who

of the Soule.

30. Who is able to pray for the necessities of the Church, with that fervour and efficacie, as did *St. Gregorie*, for the Reformation of religious Orders, as did *Saint Francis*, *St. Dominicke*, *St. Thomas* and *St. Bonaventure* ? For States, Realmes, and Empires, as did *St. Sigismund* King of *Burgundy*; *St. Carnut*, King of *Denmarke*; *St. Oswald* & *St. Edmund*, Kings of *England*; *St. Lewis* King of *France*; *Henry* the Emperor; *St. Canigand* his wife, *St. Clotbe*, and *St. Radigand* Queenes of *France*; *St. Edwin* Dutches of *Poland*; *St. Eltzabeth* in *Hungary* ? and others, who by thy grace knew how to ioyne Pietie with the Scepter; greatnesse temporall with æternall; perishing honours with honors immortall ? If (I my God King of Kings, and Lord of Lordes) I could speake vnto thee with the
C same

The occupation

same accent and equal devotion :
how many graces and blessings,
should I obtaine of thy most libe-
rall clemencie for this Monar-
chie? for the Monarch that com-
maunds vs, and represents thee?
Accept then, for him and all that
appertaine to him, the same
vowes, sacrifices, and prayers,
which haue beene presented vnto
thee by all the Saintes, whose ho-
nourable names are written in
the Booke of life : and looke not
at mee, but looke vpon them, of
whome I present vnto thee,
the merites, and prayers, by
thy Son our Lord and
Saviour Iesus
Christ.

of the Soule.

Title. 4.

Protestation.

I.

I Knowe to my cost, and to my great damage, how preiudiciall I am to my selfe, and how great my frailtie is: and therefore haue occasion to feare, least that so soone as I shall be departed hence, I breake my purposes, and doe cleane contrary to that, which I promised. O omnipotent and immutable God, haue pittie vpon me thy fraile creature. Stretch forth thy strong hand, and inuincible arme, to giue succour to the worke of thy hand: permit not that a creature which hath cost thee so deare, be so easily and

The occupation

so dishonorably taken from thee.
If my will be requisite hereunto:
behold it is in thy hands, I giue it
thee, nay I restore thee it, neuer to
be reuoked. And since there is no
better title, then the title of dona-
tion, (O God of my heart) com-
maund that the giift which thou
hast pleased to make vnto mee of
thy selfe, may authorize the giift
which I owe, and which I giue of
my selfe. And that this donation
made by me liuing, and confirmed
by thy death, may be so enroled
in the Records of thy eternitie,
that albeit I would it may not be
reuoked, such being the dispo-
sition of thy grace, and my last
will.

2. And in truth were it reasona-
ble that an euill will, which pas-
seth, should disanull a determined
resolution, made before so reso-
lutely?

3. I protest, out of all the corners of my will, and with all the strength of my freedome and libertie, and with a consent as full as is possible, that I will not offend thee in any thing. I will be thine wholly without exception, I will that which thou wilt, and detest that which thou detestest. And if it fall out otherwise, if it so happen, that I seeke my selfe, that I commit theft in this holocaust, that I doe or omit any thing, contrary to thy will and pleasure: it shall be nothing else, but a surprise and a stolne will, altogether contrary to that, which now by thy grace, whilest I am in my perfect sense and iudgement, and by thy assistance mistresse of my consent I so resolutely will and desire.

4. And if it should so fall out, that by exceeding frailtie (at the shadow whereof I tremble for

The occupation

feare) I should giue my consent
to any thing, that is repugnant to
thy will : permit not, O God of
truth, and of infinite goodnesse ;
that such a fault be for ever impu-
zed vnto me, since I renounce it
both now and then. And that
consent which is authorized by
thine, and of which thou art the
author, ought to preuaile against
that which is not mine, but by
vnhappinesse, and of which the in-
stigator and first mouer, is the e-
nemie of thy glory, and my salua-
tion.

5. Euery one they say may re-
nounce his right : I renounce then
my right of my free will, whē it shall
be tempted, & in danger to offend
thee. And therefore spare not to
force it to that which is good, at
what time soeuer, without hauing
any regarde to my freewill, the
which otherwise, thou wouldst
leauē

of the Soule.

leauē to her owne libertie, as thy holy word doth teach vs.

6. And if yet not to contradict thy selfe, thou hast regard to leauē my will to her freedome, Consider (O most wise Architect of Man) that thy will is not to haue any will to doe that which is naught; and herein thou shalt cōdescend to my free will, though thou shouldst not respect it at all: seeing it renounceth absolutely herselfe in any thing, which hath relation to that, which is euill.

7. What perfection is it, to haue power to consent to that which is euill? thou hast it not O my God, for it is an imperfection. Make me then thus farre more according to thine Image: that as thou my prototype, canst not sinne by nature, so I may bee impeccable by grace.

8. And if to haue the power to

The occupation

saite in my dutie, bee a thing ap-
pertaining to my condition, as
being the seruant and slaue of
sinne, is it not enough that I haue,
wretch that I am, sinned so often?
but that I must make further
prooffe thereof, to the preiudice
of thy honour and glory? better
it were for mee not to be at all,
then to continue still to offend
thee.

9. The loue of my selfe, maketh
me enemy to my selfe; and that in
seeking my selfe I loose my selfe,
and not finding my selfe, I am still
lost. I renounce this enmitie, and
I detest it with as much hatred,
and as often as I haue hitherto so
loued my selfe, or shall hereafter
by my euill custome.

10. Allow, O good God, this
declaration of my will. And re-
ceiue in thy iudgement, and in the
account that thou holdest of my
actions,

of the Soule.

actions, wordes, and thoughts, all such affections, as if they were so many afflictions; all such inclinations, as so many auersions; all such pursuites, as so many flights; and all such tacite consents, as so many expresse resistances.

II. But seeing O soueraigne truth, thou canst not iudge of thinges, or take them otherwise then they are; and that if I doe seeke my selfe; thou canst not but know, that I doe so, I am content if it be so. But with this condition O my God, and not otherwise, that thou looke vpon me from henceforth as a thing y^e is thine, and that thou impute the loue of my selfe as an affection, bestowed vpon a thing that is wholly thine; As the sonne, whatsoeuer he gets, hee gets to the benefit of his father so long as hee is vnder the power of his father; and as a bond

The occupation

Slave whatsoever he gets, is to his masters profit.

12. From henceforth all the solicitude I shall haue, either for apparell, or meate, or drinke, or any such like thinges ; all my affections, reflections, goings forth, returnings backe, that I shall haue either in my selfe, of my selfe, or about my selfe : all my ioy, all my feare, all my sorrowes, all my pleasures, all whatsoever appertaining to my vanitie past, and the inordinate care y I haue had of my selfe ; all this, my God, shall from henceforth be wholly addicted to thy seruice, vnto the preservation of a thing which is thine, neither more nor lesse, then if all this were done by me, to any poore creature in an Hospitall, or any other, towards whome all this exercise of diligence and charity should be pleasing to thee. Allow this O my God,

of the Soule.

God, receiue this O my Father,
accept of this O my gracious
Lord, by the merits of him whose
workes, wordes, and thoughts ne-
uer strayed from thy will. He hath
liued for me, he dyed for me, euen
so I will dye to my selfe, and liue
to him, and so my life, shall be
hidden in his, and shall appeare
before thee, as if it were his, and
all the care I shall haue, shall not
bee of a thing that is mine: but it
shalbe O the onely beloued of my
soule, as of a thing that is thine.
And what other meanes, O God
of my soule, can be found to cut
off the heade, and kill this most
horrible *Hydra* of selfe-
loue, considering the
great malice
thereof.

The occupation

Title 5.

*To the soule of our Saviour
Iesus Christ.*

I.

MOst holy, and most happy
soule, Empreffe of Hea-
uen and earth, I beseech
thee by thy incomparable
grace which thou receiuedst, whe
at the instant of thy creation, thou
was united to thy diuinitie, and
supported by the person of the
word, that thou wilt be pleased to
obtaine for mee, those vertues, of
which thou hast left vs both a
Commandement, and an example
aboue all others, Chartitie, humi-
litie and puritie.

2. By the blessednesse thou didst
enjoy,

of the Soule.

enjoy, euen then beholding the
Essence of the Sonne of God, to
whome thou art personally vni-
ted, deliuer mee from the loue of
my selfe, and the great miserie of
my imperfections.

3. Thy holy Mother was im-
peccable by grace, thou wast so
by nature; as well for that thy di-
uine Will did gouerne thy hu-
mane: as also because by thy vn-
derstanding thou didst possesse,
and by thy will created thou hadst
fruition of the Diuine essence. I
dare not aske impeccabilitie, but
onely the grace neuer to sinne;
and if the power to sinne be left
me, yet that the effect of that po-
wer be taken from me.

4. Soule, seate of wisdom,
which containest in thee the trea-
sures of thy Fathers science, thou
hast been indued with knowledge
diuine, blessed, and infused, ouer
and

The occupation

and aboute the knowledge experimentall and acquifite, which was every day increased in thee. Obtaine for me by these so rare priuiledges and prerogatiues, that I may haue knowledge both of diuine, and humaine thinges; so as I may neuer stray from the right path of faith and charitie.

5. Soule, *the splendor of the glory of the Father, and the Image of his goodnesse*, be my guide and conductor, in the midst of the perils and temptations of the dangerous life of this world. Dissipate the cloudes of my passions, driue away the night of my ignorance, making me euer, and in all things, to acknowledge his will, to whō thou art personally vnited.

6.ouer and aboute the grace of vnion hipostaticall and blessed, thou hadst also the grace of Capitall vnion, as being the head of
men

of the Soule.

men and Angels. Make me then to draw abundantly out of this plentiful well, and to partake to the greater glory of thy Father, of those influences which flow vpon thy mysticall body, the Church militant and Triumphant.

7. Who is able to expresse the thanksgiuing when of nothing, and out of that bottomlesse depth of not being any thing, common to all creatures; thou perceuedst thy selfe to bee transported, to a personall vnion with God? who is able to recount that holocaust, and sacrifice, that thou madest of thy selfe, for the accomplishing of that excellent worke of our redemption? with what excessse of Charitie, diddest thou consecrate thy selfe to God the Father? with what an eye of compassion, didst thou behold humaine Nature, of which thou wast a noble sprig and branch?

The occupation

branch ? In remembrance of all those thy internall eminent actions, for the loue of thy Hypostasie, by the merites of thy abode in this world, and by all whatsoeuer appertaineth to thy incarnation, I beseech thee to thanke him for me, to whome thou art vnited : to giue and sacrifice me to his glory : to present vnto him my actions, vower, intentions, and thoughts : to make my miserable abode in this world pleasing vnto him : to make vnto him an holocaust of my life, and a sacrifice of my deare.

8. Thou wast no sooner vnited to that body, framed in the womb of the Virgin, drawne and taken out of the most pure substance of thy virgin Mother, but that thou wast receiued, and supported by the word. O soule, Queene of men, Princess of Angels, obtaine
for

of the Soule.

for me by this grace, the grave
that I may be deliuered from the
cogitation of the body, and infe-
ction of the flesh, from which
thou wast preserued, being by an
extraordinary manner without *Adam*
ioyned to the flesh, which
descended from *Adam*.

9. Ignorance, frailtie, and ma-
lice, are the furniture of this cor-
rupt Masse, from which wee are
drown'd : and of that first fault,
from which thou wast the deliue-
rer, and the deliuered. I beseech
thee to guard me from the falls, to
which I am subiect by my naturall
corruption, and that by the merits
of thy incomparable integritie,
puritie, and holinesse.

10. Thy heart was alwayes at-
tentive to God, of whome thou
neuer didst loose the sight; ob-
tain that I may liue in his presence
in him euer, and euer before him.

11. In

The occupation

✓ 11. In vertue of the defformitie
✓ of thy soule, my sweete Iesus, I
✓ begg of thee the giift of confor-
mitie, and vniformitie with thee.

✓ 12. By reason of thy Hyposta-
ticall vnion, thy actions were of
infinite merit, and the onely act
of thy incarnation sufficient to re-
deeme a thousand worlds. What
shall I not then obtaine of God
thy Father, if thou shalt please
once to present vnto him that,
which thou hast offered, and shed
for mee, which is thy precious
bloud, and thy immaculate and
vnspotted life, the spring of all
merit?

13. Because thou appertainest
to God, obtaine pardon for me of
whatsoever I haue voluntarily
done, said, or thought contrary to
God. How often didst thou re-
ioyce in the greatnesse and glory
of God, our common creator and
Father?

of the Soule.

Father ? and that much more for it, then for that thou thy selfe wert by his grace ? Bring to passe that all my ioy may be in him, my onely desire to please him, my onely feare to offend him.

14. All thy actions were of infinite merit; I beg O sanctuarie of the Diuinitie, the participation of onely one, by speciall application to me.

15. Thou, the onely storehouse of Loue, and fornace of perfect Charitie, dost more loue humaine nature, and much more desire our soules perfections, then all Angels and men together. We cannot also, nay we ought not to haue after God any better Lord, and friend then thou. I leaue then to thee the care of my saluation, and of that perfection which thy Father requires in mee: I leaue to thee the profit of thine owne merites,

The occupation

rites, to thee that which thou thy
selfe desirest : to thee that, for
which thou hast done, saide, and
endured so much : to thee that,
which cannot subsist, but by thee :
to conclude to thee that, which is
as oftentimes thine, as it hath
pleased thee to be ours.

Title. 6.

*To the blessed Virgin
Mary.*

I.

Blessed of God amongst Wo-
men, and the happiest of all
pure creatures, Mary the
Mother of God ; I prostrate
my selfe in the profoundnesse of
my thoughts before thee : honou-
ring with all my affection the emi-
nent

of the Soule.

ment graces, which it hath pleased the most high and puissant to place in thee, as in the principall and chiefe workmanship of his handes, after the humanitie of Iesus Christ thy Sonne; whose desires concerning me I present vnto thee, that by his merites, and thy prayers, they may bee as the abiect of his mercyes, fully and perfectly accomplished in me.

2. Pray then for mee, mercifull Mother, and in so doing thou shalt pray also for thine owne Sonne: seeing that hee desires in mee, that, which I aske of thee, a thousand times more, then I my selfe. *O Mother O Mother*

3. I am also neuer resolved to aske any thing of thee for my selfe, but for him. I will speake vnto thee in his name, I will pteffe thee by his merites. I will adiuire thee by the languishing desires of
his

The occupation

his soule, and as it were coniure thee by the great and inestimable obligation, that thou hast to him, to deale so effectually with God the Father, that all his desires may be accomplished in all creatures, and especially in this poore soule of mine, to which he hath given thee grace to desire that, which he desireth. If thou put not to thy hand, O puissant Princeesse, all will passe into vapour, and smoake of onely desires, and I shall remaine a fable of the world, and a scorne of hell.

4. By these titles of incomparable honor, with which thy head is crowned, O Mother of thy Sonne, O Daughter of the Father, O Spouse of the holy Ghost, bring to passe, that I may one day with thee, be heyre to the Father, coheyre with the Sonne, and partake of the inheritance, reserved
to

of the Soule.

to the holy Ghost.

5. *Tower of David, Citty of refuge,* wilt thou refuse thy prayers to them, to whome the fruite of the Virgins wombe hath not refused his bloud?

6. Thou hast too great interest in thy Sonnes inheritance, to neglect, or disdaine to succour with the assistance of thy tongue, those soules, which thy Redeemer and ours, did recover with the losse of his life.

7. He would, that thou shouldst be his Mother : but it was to the end, that wee might also become his brethren. What hindereth vs then, from hauing the spirit of adoption, towards his Father, and our Father, thy Sonne and our brother? wee shall haue it when it shall please thee to bee our Mother by grace, as thou art his by nature.

8. Thou

The occupation.

8. Thou wast established Queen of Angels, and of men, euen from then, when thou hadst a Sonne common to thee with God the Father: and that thou couldst say vnto God, thou art my Sonne. O incomparable Mother, ô maruaile of the world, O the honour of humane lineage; wilt thou not in acknowledgment of these benefites and honours, intended towards thee, before thou couldst merit them; wilt thou not procure, in regard of the Almighty which hath done so great things for thee, this little thing which I aske of thee? which is nothing else, but that I neuer offend him, especially by deadly sinne? and that in the whole course of my miserable life, I may know and put in execution his diuine will?

9. I am not worthy of his loue, but hee is worthy to be loued of
me,

of the Soule.

me. I deserue not to serue him;
but he well deserueth to be serued
of me. It is not due to me to liue
in him alone, and to dye for him;
but I owe it him, and so dost thou
thy selfe. Pay then, O most rich
Empresse, my debts and thy debts.
Acquire them both for mee and
thy selfe, and in doing that which
is but duty and iustice towards
him, thou shalt doe a worke of
compassion and mercy towards a
creature of his, and thy poore ser-
uant.

10. As amongst all pure crea-
tures, none euer approached to
equall thee, in regard of the in-
comparable excellencie of him,
that was borne of thee: So no
creature whatsoeuer, shall be e-
uer able to equall thee in mercy.
Shall it not be then, to imitate thy
Sonne and satisfie thy selfe, if thou
affoord thy ayde to the miserable,
D thy

The occupation

thy succour to such poore sinners as I am ? For whome thy Sonne hath spent all hee had, euen to the effusion of his most precious bloud ? If it be true that the sinne of *Adam*, was the occasion that the Diuine word tooke flesh, and was borne of thee : it must needs also bee, that my misery hath serued for a cause, or an occasion of thy greatnesse, my disgrace of thy grace, my malediction of thy benediction, and that which I am, of that which thou art : why then by exchange, shall not thy mercy (if I may so say) serue to my misery ; thy felicitie to my infelicitie ; thy greatnesse to my basenesse ; that which thou art to that which I am ? Bee not thou that thou art : or procure that I may be other then I am. I should here beg of thee to haue in recommendation the Church, & her necessities, if it were

of the Soule.

were possible, that a Mother had
not care of her Sonnes spouse.

Title 7.

To Saint Michaell.

I.

PRince of the heauenly camp,
and inflamed Seraphin; by
thy most happy victorie,
which thou obtaynedst a-
gainst those Apostata Angels, of
which now the infernall legions
are composed, assist vs in our
combats: so much the more dan-
gerous, in that we haue *not onely to*
fight against flesh and blond, but a-
gainst the spirits of darknesse, which
come marching against vs like
Gyants, with all the aduantage,
that the nature of Angels hath a-

The occupation

boue the nature of men. Ayde vs with thy presence, with thy prayers, with thy illuminations, with the gracious influences, which proceed from thy fauourable will, and most noble substance.

2. Ayde the Church Militant, as thou honourest and adornest the Triumphant; affoord thy succour to the Christian people, as thou didst to the Israelites. And that so much more, as the persecutions of the tyrants of Hell, and the slavery of sinne, is without comparison more to be feared; then the yoke and slavery imposed vpon the Children of *Abraham*, by the Kinges of *Babilon*.

3. Mighty and singular protector of *France*, come to the helpe of this Monarchie, which thou hast at all times taken vnder the couer of the wings of thy speciall protection. Provide our King of
regiments,

of the Soule.

regiments, & legions, which may
acknowledg thee our Prince. De-
fend them from visible and inuisi-
ble enemies. Haue care of his
soule, haue care also of his body;
for according to the ordinary dis-
position of Gods diuine prou-
idence, of his person dependeth,
not onely the Good of this Mo-
narchie, of which hee guides the
stern but that also the of Chuich,
and the repose of all Europe.

4. We neuer sinne, but the crea-
ture, for desire whereof we fall in-
to sinne, preuailes against the cre-
ator; a horrible & fearefull mon-
ster. Bring that to passe by thy
ayde and fauour, that vpon all oc-
casions, suggestions, and tempta-
tions, wee lay with thee *Quis ve*
Deus, who is such an one as God?
that we should for any creature,
forget the infinit obligation, that
we haue to our Creator?

The occupation

Title. 8.

To Saint Gabriell.

I.

P *Aranymp* of Heauen, that
didst bring to the world, the
most happy newes that euer
was, or shall be by the loue
of him, who sent thee to the ho-
nour of him, who was by thee Na-
med and Announced, and for the
regard to her, to whome thou
broughtest the'mbassage; obtaine
for me the grace, that I may be o-
bedient to the Father, pleasing to
the Sonne, and singularly deuoted
to the Mother.

2. O if I so willingly concei-
ued, and so readily consented to
the voyce of my God, as did the
blessed

of the Soule.

bleſſed Virgin to thine, I ſhould march apace to perfection. I beſeech thee by the ioy that the ſpirit felt, when the Diuine word effected thy word, putting on the ragges of our mortalitie; that thou wilt be pleaſed to obtaine for mee, this fauour of God, that I neuer reſiſt his inſpirations, that I be attentive to his voyce, that for lacke of execution I make not ſad the holy Ghoſt. Obtaine I ſay, for me this grace, thou ſpeciall embaffador of the Diuinitie.

3. Embaffadour of God, Legate of Paradice, Nuncies of the cœleſtiall Empire; if any thing bee cauſe of our ruines, for repayring of which the Son of God eſpouſed himſelfe, to a nature inferiour to thine, it was frailtie and ignorance. This appertaineth to the ſoule, that

The occupation

to the body. From both th'one
and th'other thou art free, be-
ing a spirit, and full of know-
ledge. I dare then adiure thee,
by that which thou art, to re-
medy that, which I am, and to
obtaine of him, who did accor-
ding to thy word, more for me,
then thou shalt euer be able to
doe, that I may know from
henceforth, his holy will in all
things, and that in the execu-
tion I may be strong, and puis-
sant : Thy most holy Name
signifieth diuine force, and va-
lour; obtaine for me this force
against our common aduersa-
ries, and against the most down-
gerous enemy, that I knowe,
which is the loue of my selfe.

4. I salute thee, and thanke
thee with all my hart, messen-
ger of happy newes; and I be-
seeech thee to encrease my obli-
gacion,

of the Soule.

gacion, by encreasing the service, which by me thou maist render then, when thou shalt obtaine for me the grace not to be as thou art, but together with thee a fit Instrument, and Organe, to set forth the glory of God.

Title 9.

To the Angell Guerdian.

I.

Guernour of my life,
guide of my pilgrimage,
Torchbearer of my vnderstanding, master of my soule, what thanksgiving shall I render vnto thee for the infinite obligations, I a poore sinner haue vnto thee? whom thou hast serued and assisted,

D 5 though

The occupation

though vnworthy and vngratefull from the instant of my birth; preserving mee from so many evils of sinne, as I might haue incurred; from so many dangers, as my body hath passed and had fallen into, haddest thou not fauoured mee. If I should thanke thee as often as I breath, I could not satisfie my obligation; neither will I, nor can I doe it, but in him by whom and for whose loue, thou hast beene so faithfull to mee. Aske then thy recompence of him for so many benefits, and permit not that I dye vngatefull towards thee, least I dye miserable in the sight of God.

2. Vnfatigable friend; the infamous odour of my sinnes, might haue caused thee to haue withdrawne thy selfe from me, as stinke chaseth away Doves,
and

of the Soule.

and smoke Bees. And yet notwithstanding, thou hast had patience to stay neere to this dunghill, with charitie greater then tongue can vtter, and with longanimitie altogether Angelicall. Thankes be giuen vnto thee, by all the courts of Heauen, and by all those creatures which haue interest in my saluation; all whom thou hast together with mee obliged vnto thee. If euer I come, as by thy mediation I hope I shall, to the hauen of beatitude, I will render vnto thee, O my louing and beloued Patron, the principall, and arrerages of so many, so speciall, and so particular obligations, in the presence of him, whom thou incessantly lookest in the face. How often had I fallen into riuers, into flames, into dungeons, into the hands
of

The occupation

of my visible and invisible enemies? How often had Satan styld mee whilst I was drinking, eating, sleeping, walking? especially at those times, when he perceiued mee to be out of the grace of God; if thou O my guide, and singuler benefactor, hadst not broken his strength, and dissipated his designs?

3. So many times thou hast saved my life, as thou hast preserved me from deadly sinne, so many times thou hast rendered vnto me my life, as thou hast raysed me out of deadly sinne. A life a thousand times more preeious then that of the body, and consequently a benefit as much greater, as eternitie exceedeth time; grace, nature; the glorious state of the Saintes, the miserable condition

of the Soule.

diction of the damned. Thankes therefore be vnto thee as many times, as there are moments in time or imaginable minutes in eternitie.

4. What shall I say of thy going from God to vs, and returning from vs to God? excusing the one, appeasing the other? carrying vp our prayers, and bringing downe his presents? what of so many inspirations? secret motions? benigne influences? so many interiour and exteriour endes? so many Angelicall inventions, deuises, stratagems of Charitie, as thou hast vsed to retire mee from vice, and the inclinations of a corrupt nature, to draw me to the loue of him, who n loue made to dye for me? There is no meanes, how in this vally of teares, and in the midst of this
Egypt.

The occupation

Egyptian darknesse , I may know y^e thousand part of these obligations : and how shall I then bee able to acknowledge them ? Finish then, O sage Pilot, this my perilous Navigation, end this chiefe work, which hitherto hath put thee to so great paine. For if thou shalt haue fully accomplished this ; I shall haue meanes to recompence that which is past, to repaire that which is lost, and to make euen my debts. Looke well then into it, as is thy custome, O my guide it concernes thee exceeding much , seeing thereupon depends the glory of God , and the saluation of a soule, comitted to thy charge.

5. And if it be possible, that thou shouldst not be interess'd in my saluation , I am content that thou neglect both th'one
and

of the Soule.

and th'other. Hee, which was made man for mee, that liued heere for me, that dyed for me, that hath giuen me his body for meat, and his bloud for drinke; hee, that hath honoured mee with the title of sonne, and brother; hee, that calleth and nameth himselfe my spouse; hee, who bowing downe the Heauens of his greatnesse, vouchsafed to serue mee; hee, that would dye againe, if it were needfull, and for me endure againe all that hee hath suffered; hee, I say, perswades, yea nothing else. Do then that, which thou shalt iudge to be according to his will. Sweet friend, and charitable tutor, I will put no other rule, no, no other, then thou thy selfe dost put, which is, the very great glory of him, to whom wee all appertaine, by
condi-

The occupation
condition, obligation, and elevation, to whome be all praise, honour and glory, world without end.

Title 10.

To the Angels.

I.

MOST happy Spirits, which incessantly stand before the Throne of God, and who, as the elder brethren of his house, haue care of his inheritance; looke downe vpon vs with a mercifull eye, vpon vs I say who are your younger brethren, out of the respect and regard you beare to him, who is the head both of th'one and th'other nature, that
is,

of the Soule.

is, both of Angels and men.
And whom you serue in helping vs, and please in assisting vs.

2. You purchased your blessednesse good cheape : with one onely act of your will and consent, you were confirmed in grace, and receiued that glory, which you shall for euer enioy without all feare to loose it. But we contrariwise after many good deedes, and many torments suffered and endured, are alwayes exposed to danger of shipwracke; which many like to vs haue made neare to the hauē. After many battailes, wee are still in danger to bee overcome: but you after one victorie triumph assuredly. Many dayes passe before wee can arriue there, whether you are come in an instant. Haue then
compas-

The occupation

compassion vpon the imperfection of our beeing, yee whose beeing is so perfect ; pittie our feeblenesse and weaknesse, yee that are strong ; our ignorance, yee that are so wise ; our malice yee to whome goodnesse and Charitie is continuall in the highest degree.

3. You take and borrow nothing from naturall abiects, as helpes to comprehend created verities. For from the first instant of your creation, you haue euer had imprinted in your vnderstanding, the expresse image of euery naturall thing ; and beholding your selues, you come to know all thinges, that are without you. And that by an action of simple intelligence, running as it were without the helpe of any discourse, from the principles to the

of the Soule.

the conclusions, and from the Antecedents to the consequents.

4. Wee contrariwise, can conceiue nothing with our vnderstandings, which hath not first passed through the siffe of our senses. And our senses depend of the objects, which oft deceiue them, and make our iudgements erronious, if they be not corrected in their deceitfull operations by reason and grace.

5. Moreouer our discourses depend of our propositions: and they of the termes of simple apprehension. And the apprehension is made out of the imagination, and sensitiue faculties. And in all this Flux and reflux of thoughtes and Ideas; (O yee thrice and foure times happy intelligences) who is
able

The occupation

able to expresse ? how many times we participate our selues into error ? Taking then notice of the great aduantage, you haue ouer vs, and not only you, but the wicked Devils, who haue lost nothing else but their grace and glory, retaining still their nature, in which they are equall to you ; fortifie and strengthen vs against the gyants, of which the Scripture maketh mention, *Leuiathan, Belzebub, Bealzebub, Asmode, Ashtaroth*, and other princes of that armie of darknesse.

6. We craue but the crums, that fall from your table, and the poore scrappes and remainders of your banquet. Our petition to you is very reasonable ; which is no more, then that yee the good Angels, bee pleased to doe so much for our
saluati-

of the Soule.

saluation, as the wicked Devils doe for our ruine and destruction. That yee be as ready to succour vs, as they are to annoy vs; to heale and preserue vs, as they are to hurt vs; as diligent in conducting vs to God, as they are in withdrawing vs from him, and to doe vs all the mischief, to which their knowledge and power can extend.

Title II.

To the holy Patriarkes.

HOly soules, who during your shode heere in this vale of teares, were the salt of the earth, & light of the world;
how

The occupation

how great haue your vertues
beene ? how great your perfe-
ction, had you liued vnder the
Gospell, as you liued vnder the
Law of nature, and *Moses* ? we
are in the fulnesse of time, to
which you so much aspired,
and for which you so often
suspended ; obtaine for vs the
grace to acknowledge & cor-
respond to so great a benefit,
and that wee may liue as holily
after the incarnation of the Son
of God, as you did before his
comming ; and that wee may
now doe as much for his glory,
as you would haue done, if yee
had liued in this happy time.

2. By that ioy, not to be vt-
tered by any tongue, where-
with you were then repleni-
shed, when the most holy soule
of our and your Redeemer de-
scended to those places vnder
earth,

of the Soule.

earth, in which you were detained, expecting the *Ladder of Jacob*, and the *Key of David* to come forth; I beseech you to obtaine of your deliuerer, for all poore sinners, such as I am, that wee may get out of the darke dungeon of ignorance, and the filthie quagmire of our bad and lewd customes. And that as the gates of Hell could not preuaile against the King of glory: so sinne may frō henceforth no more preuaile against such, as beleeue in him, in whome you placed your hope, and with whom vpon the day of his tryumphant Ascention you ascended to glory, crowned with immortall Lawrels; carrying in your handes, and sweetly tasting the fruites of your liuely Faith, longanimity, hope, and inflamed Charitie.

3. Yee

The occupation

3. Yee hold the ranke of Patriarckes amongst those, which beleue in the name of the Son of God ; bee yee then vnto vs good Fathers, for the loue of him, vpon whom dependeth all Father-hood, both in Heauen and Earth ; and obtaine for vs the spirit of the children of God, a contrary spirit to that of mercinarie feare ; to the end that wee may one day, come to be partakers of that inheritance, of which ye now are peaceable possessors.

Title. 12.

To the holy Prophets.

I.

Protonotaries of Heauen,
Registers of truth, and
mirrours of the Diuinitie;
your holy soules haue bene the
organs, and your mouthes the
harmonious instruments of
him, who is the fountaine of
wisdome, & oracle of all truth.
Obtaine for vs, that we may see
by Faith, what you did fore-see
by the spirit of Prophecie, and
possesse that by charitie, which
you hoped for.

2. The light of Prophecie is
a personall and free giust, be-
stowed vpon you for the in-
struction

The occupation

struction of Israell, and consolation of Christians. Herein we content our selues onely to admire you, but in another thing we desire to imitate you. And that is, in that interiour Attention you had to the presence of God, the better to vnderstand his voyce; and hauing vnderstood it, to follow and put in execution his inspirations. O when shall I see that desired houre, in which I may say with one of you, *I will heare what our Lord saith in mee.*

3. His wordes are words of peace, his voyce a voyce of benediction. Why then, O you holy censurers of our manners, doe I so often lend him a deafe eare! Awake by your prayers my spirit, pacifie my affections; illuminate my darknesse, adresse mine intentions to the center

of the Soule.

center of euery iust desire,
which is the accomplishment
of his diuine Will, onely to bee
loued and desired.

Title. 13.

To Saint Iohn Baptist.

I.

P *Racurfor of the Sonne of*
God, voyce of the word, and
paranymph of the heauen-
ly Spouse; by that won-
derfull similitude of thy con-
ception, natiuitie, life, and
death, to that of him whose
baptist thou wert, by the gra-
ces, priuiledges, and preroga-
tives extraordinarily bestowed
vpon thee, loose my tongue,
that I may praise God, as thou
didst loose the tongue of thy
E 2 Father

The occupation

Father Zacharie. Obtaine for me that I may flie the occasion of sinne, according to that example thou hast left me, who from thy tender yeares diddest retire thy selfe into the desert. Obtaine I say, that the dew of thy grace may fall abundantly vpon me, that I may be washed and censed in the floud of penance, by the merites of that precious bloud, the sacred vessels whereof were washed by thee in the floud of *Iordan*.

2. And if I must be great, let my ambition bee to aspire to that greatnesse, which was in thee (that is) *to bee great before God*; If I must be couetous, that it may be after the imitation of thee, a couetousnesse of the riches which are Eternall; If voluptuous, let it be of these pleasures, which thou diddest
seeke

of the Soule.

seeke with thy haire and sack-
cloth.

3. I haue I confesse, a vice
very contrary to that vertue
wherewith thou wert indued;
and this vice is the too great
loue and care of this body,
which is nothing else but a
sacke of wormes, a dunghill of
corruption, and sincke of mi-
series. Obtaine for me, O great
Anchorite, great Prophet, and
great Martyr; that I may from
henceforth become an enemy
to the sensuall and brutish part
of my soule, and aduersary to
this stinking dunghill, and a ri-
gorous iusticer towards this li-
uing carkasse. It being a thing
most certaine, that no man can
hurt him who hurtech not him-
selfe.

4. Thou hast maintained
truth, and iustice with danger,

E 2

yea

The occupation

yea with losse of thy owne life :
procure for mee, that the one
may be immouably seated in
my heart, and the other inuari-
ably placed in my mouth.

5. Inconstancie, mother of
perfidiousnesse, accompanieth
me; and I am the reede, conti-
nually exposed to the windes,
from which thou wast shadow-
ed. Obtaine for me by the me-
rites of this thy vertue, and by
the abundant heauenly succour
which thou neuer wantedst;
that from henceforth I may be
more firme & constant in such
resolutions, as proceede from
the holy Ghost. I aske this of
thee, O Champion of the li-
uing God, and vnconquera-
ble Soldiour; by all the victo-
ries, which thou hast gotten to
the honour of him, who by
a speciall grace did with his
owne

of the Soule.

owne mouth canonize thee.

6. Heauen hath powred vpon thee so many benedictions, that thou hast beene a wonder of the world, and an astonishment of all ages; by these graces, I aske of thee as of the Angell of great Councell, wisdom; as of a Patriarcke, faith; as of a Prophet, hope; as of an Apostle of God the Father, charitie; as of a Martyr, constancie; as of a Doctor, vnderstanding; as of a Confessor, deuotion; as of an Anchorite, vniouion with God, and the giue of teares; as of a Virgin, puritie; as of one who was kinne to Iesus Christ, and his holy Mother, that holinesse and alliance which the Sonne of God hath promised to contract with them, who shall doe his holy will. To whome hee hath pro-

The occupation
ruised that he will take them,
and treat them as his brethren,
Mother, and sister ; O inestimable
honour !

Title. 14.

To Saint Ioseph.

I.
TReasure-house of the incomparable treasures of Heaven & earth, Foster-father of him, who nourisheth all creatures, true, and faithfull spouse of the Mother of God, what comparison betweene the commaund given by Pharaoh to Ioseph, the Patriarch ouer all Aegipt, and this commaund giuen by God to thee. *Moyser* conducted the
people

of the Soule.

people of God: thou hadst the
conduccion of God him selfe.
Abraham was Father to the chil-
dren of adoption, but the true
Son of God called thee Father.
Dauid gouerned the people of
Israel according to Gods harts
desire: but thou wert the gouer-
nour, and as it were the maister
of God him selfe. The Queene
of *Saba* iudged the seruants of
Salomon happy, because they
were eye witnesss of his maie-
sticall cariage, and great wis-
dome: but thou hast bene an
eye witnesse of him, in whome
are all the treasures of know-
ledge & wisdom of the father;
and who was the very originall
source or spring, from which
Salomon did draw the wisdom,
that was in him. Many Kings
and Prophetes, desired to see
but one of the dayes of him,

The occupation

whome thou didst bring vp and
nourish, both in his childhood,
& in his youth. *Simeon* thought
himselfe happy to haue receued
him but once into his armes : &
thou hast an hundred and an
hundred times had him in thine
and placed him in the armes of
his Mother, sweetly kissing his
feete, as the feete of thy God;
his hands, as the hands of thy
Lord; his cheeke, as the cheeke
of the Infant of thy Spouse.
God conducted his people go-
ing out of *Egypt* : thou condu-
ctedst God going into *Egypt*.
Hee by *Iosua* brought them in-
to the Land of promise : and
thou broughtest backe *Iesus* in-
to *Palestine* : and broughtest
him into *Nazareth*. God was
in the midst of his people by
the mediation of Angels, by day
in the forme of a cloud, and by
night

of the Sonne.

night in the figure of a pillar of fire : God himselfe in person hath been dayes, nights, weeks, monthes, and yeares, one of thy familie & thy foster childe. The Arke of God gaue victorie in time of warre, and plentifull benediction to Obedience in time of peace : the humanitie of the Sonne of God, which he tooke of thy holy Spouse, was the true Arke of God, in which was kept the Manna of diuinitie, the Rodde of discipline, the Tables of exacte obedience to the lawe of his Father.

2. What graces, what vertues, what blessings did the Father, then power vpon thee by the merittes of his Sonne? the Sonne by the prayers of his Mother? O thrice and foure times happy Patriarch, by these so great priuiledges, obtaine I beseech

The occupation

beseech thee for me this grace, that I neuer abuse the graces of my God. And seeing that in the heavenly Sacrament of the Eucharist wee haue the same Child, Lord, and God of which thy Spouse was deliuered at *Bethalem* in *Iuda*, and which was carryed by thee into *Egypt* and *Nazareth*, and there nourished by thee and called there thy Sonne; by the credit thou hast with him, and by thy instant prayer bring to passe, that I may be most deuout to this holy Sacrament, and that my soule may melt in the presence thereof: and that I may liue as it is fit hee liue, who so often partaketh of that ineffable my-sterie.

3. By that extaticall affection, which thou feltest towards the Sonne of God, when hee
called

of the Soule.

called thee Father: and towards
his holy Mother, of whome
thou wert the Spouse, beg of
God by thy intercession for me
the giſt of an inſtriſceall vni-
on and familiaritie with God,
accompanied with three quali-
ties, which were very eminent
in thee, Tender loue, Humble
reuerence, Loyall fidelitie.

Title 15.

To Saint Peter.

I.

Loving Apoſtle, Porter of
Paradiſe, and ſupream
Leiſtenant of the crowne
of Heauen; by the ſpeci-
all prerogatiues, and fauours
beſtowed vpon thee by the
Sonne

The occupation

Sonne of God, obtaine for me,
that I may loue him, and that
his loue come from my heatt,
from my whole soule, from all
my forces and thoughts, as did
thy loue.

2. By the authoritie, which
thou heldest from him, and by
that Crofier, which he put in
thy hand, procure, that his
flocke, and thine, may be ex-
tended ouer all Countries on
the earth: and the soules com-
mitted to thy charge and the
charge of thy Successors, may
be defended from the teeth, and
wyles of the infernall Woulfe,
*who as a roaring Lyon, seeketh
whome he may deuoure.*

3. By all the testimonies of
the extraordinary beneuolence
that thou receiuedst from thy
Maister and ours, by all the do-
cuments, & instruments, which
thou

of the Soule.

thou heardest from his owne mouth, by all the admirable and miraculous workes hee wrought in thy presence; we in all humilitie, and earnest affection beseech thee, that our holy Father, who at this day is gouernour of the Church, and all they which shall succeede him in that thy charge, may succeede thee also in thy vertues, and in the fatherly care thou haddest of the sheepfolde, pertaining to the Son of God; So as hereafter, no one of the sheepe which recognise their Soueraigne pastor, and are called Christians, may be lost or become a prey to hell.

4. And so much as concerneth my particuler, I beseech thee, *O Corispe* of the Apostles, Prince and Pastor of my soule, that as Iesus Christ changed
thy

The occupation

thy name in signe of the superiority and prerogative, which he gave to thee above the rest of the Apostles : so he will be pleased to change my manners, and to reforme me to his greater glory. Thou wert ever placed and mentioned first, let my ambition bee to give place to no man in the loue of my God.

5. *Thou walkedst vpon the waters to come to thy maister:* procure that I may treade vnder foote my imperfections to come vnto him.

6. *By speciall reuelation thou hadst notice that he was the Sonne of God;* obtaine for mee by thy mediation, the giust of a singuler and liuely faith.

7. *The gates of Hell according to the Diuine promise haue not preuailed, nor shall euer preuaile against the Church,* which the
soue-

of the Soule.

Soueraigne Architect build vp
on thee : guard me so by thy
protection, that temptations
may not preuaile against my
soule.

8. *Iesus Christ payed tribute
for thee and himselfe,* shewing
thereby, that thou shouldst be
the head of his familie : obtaine
for me by thy prayers, that he
be pleased to pay to God for
me, the debt I owe to his diuine
Iustice; and to make me master,
Lord, and superiour ouer my
passions.

9. *It was thou, who at two se-
uerall times didst drawe to the
shore, the Nets full of Fish :* we
swimme and tumble, as fishes,
in the tempestuous sea of this
world; drawe vs to the haue
of blessednes, by faith, accom-
panied and quickned by chari-
tie.

10. *Thou*

The occupation

10. Thou wert commanded to launch into the depth, and from thy hinderpart of thy ship Christ Iesus did Catechise the multitudes of the people: lift me vp by the force of thy prayers, examples, and merittes, to the highest topp of perfection; and procure, that I neuer giue care to any Teacher but to him, whose instruction is conformable to the doctrine of the Church.

11. The Diuell desired to sift thee, but the prayer of the Son of G O D, gaue an inuincible force to thy Faith; wilt thou not then obtaine for me a vigour & strength, not to be ouercome by any snares, or forces of the infernall legions?

12. Thou wast one of the first, to whome Iesus Christ appeared after his resurrection;
obtaine

of the Soule.

obtaine for me, that I be not one of the last, to whome he will vouchsafe to giue his hand when I shall be in danger of temptation, or detained in the paines of purgatorie.

13. *The diuine worde prostrated himselfe at thy secte, with so great humilitie, as at last thou wert content he should wash them;* be he pleased by thy prayers, to wash away the filth of my iniquities, to purifie mine intentions, & that I put no obstacle to any thing which he desireth to effect in me.

14. It was said to thee alone, *followe me*, Oh when shall the hower come, and that desired time, in w^{ch} I may follow, in all and euer; the blessed motion of the holy Ghost, liuing no more to my selfe, but to him, who afforded thee the grace to dye,
for

The occupation

for him, and after his example,
vpon the Crosse.

15. Thou didest worke the
first miracle vpon the person of
Ananias : thou madest the first
Sermon to the Gentiles, and to
the Synagogue, after the com-
ming down of the holy Ghost;
thou didst hold the first Coun-
sell; thou didst first visite such,
as were new baptized; for thee,
as for her head, the Church was
solicitous, and prayed when
thou wast in prison. *St. Paul*
did not holde his Reuelations
for assured, that is, hee did not
thinke they would haue beene
accepted for such, vntill he had
conferred with thee; the Chur-
ches in which thou wert resi-
dent as Bishop, are all account-
ed Patriarchals; the Chaire of
Rome by thy meanes is the Mo-
ther, and Mistresse of the rest;
I be-

of the Soule.

I beseech thee, O Father and Pastor of all ages, by this primacie, to obtaine for mee the Princesdome and absolute Monarchie ouer my selfe, hauing so often experience, that by subiecting my selfe to my affections and passions, I become a miserable and deplorable slaue.

16. Who is hee, that would not deliuer out of the gallies a slaue, if it should cost him but his word? Speake then O thou so much fauoured of God, for with a word, that thou shalt speake in my fauour, I a miserable wretch shall be deliuered out of captiuitie, and set at libertie; that libertie of spirie, which Iesus Christ hath purchased for vs with the effusion of his blood. Doe it then, O blessed spirit, moued thereunto
by

The occupation

by remembrance of the sinne,
which was forgiuen thee, and
for which thou didst weepe so
bitterly, and of those keyes of
knowledge, Iurisdiction, and
order, which were committed
to thy charge.

17. When the Sunne in the
Spring, doth cast the beames
vpon the mountaine, couered
with snowe, the snow melteth,
and of the water distilling from
the snow, arise great floudes.
Such were the watrie teares
which flowed from thine eyes,
when the Sunne of our soules
cast the eyes of his compassion
vpon thy Apostacie; why then
wilt not thou by thy intercessi-
on, and mediation procure, that
the Ice of my sinne, may melt in
the beames of that beautifull
eye of the world, Iesus Christ,
the Sonne of God.

18. Pray

of the Soule.

18. Pray vnto him, that he be mercifull vnto mee, and I will thanke him for the mercy that he shewed vnto thee: be a suppliant for mee, and I will praise him for thee; make me such an one as hee commaunds, and in so doing thou shalt doe according to his will.

19. Thou art able to doe as much as the Angell that deliuered thee out of Prison, and made the Chaynes fall from thee, wherwith thou wert tyed: Deliuer mee then out of the prison of sinne, breake in peeces the chaynes of my bad customes, that they may fall from mee before the face of my God.

Psalm. 16.

The occupation

Title 16.

To Saint Paul.

I.

Vessel of Election, Apostle of the holy Ghost, Interpreter of the Divinitie, Doctor of the Gentiles ; it is to thee, that I haue my recourse, and in whom I haue particuler confidence : Considering the Charitie, that made thee desire to be an *Anathema* for thy bretheren ; thy Humilitie , which made thee name thy selfe a Childe vntimely borne, acknowledging that thou haddest persecuted the Church : thy inflamed Loue towards Iesus Christ, which made thee

of the Soule.

thee liue more in him, then in thy selfe.

2. Thou calledst them thrice yea foure times accursed, which loue not our Lord Iesus Christ; deliver vs then from this malediction, and make vs such by thy prayers, as in thy writings thou desirest we should be.

3. Thou wouldst, whilst thou wast heere vpon earth, if it had beene in thy power, haue set the whole world on fire in the loue of God.

4. Thou now art able to doe what thou wilt; enflame then my heart with the fire of Charitie, so as I may truly say with thee: I liue, but I liue not in my selfe for Iesus Christ is my life.

5. O when will the time come, that my life may be hid-den with God in Iesus Christ? when will the bower come, that

F

I shall

The occupation

I shall liue to him, who dyed
for me.

6. When shall I put off the
olde *Adam* to put on the new,
formed, and reformed accor-
ding to God?

7. When is it, that thy iudge-
ment shall make little or no e-
stimation of the world? when
shall I neglect the figure of this
world, which passeth?

8. When shall I aspire to
that permanent Cittie? to the
free Ierusalem, to the habitati-
on of the Saints?

9. Thou, great Maister and
Chatechist of our soules, didst
make so little reckoning of
Faith, if it were not accompani-
ed with Charitie: that albeit
by it thou haddest transported
mountaines, distributed all thy
goods to the poore, spake with
the tongues of Angels, and of
all

of the Saints.

all Nations, hadst had perfect intelligence of all the wonders of nature, and of all the mysteries of Faith, yea though thou haddest exposed thy body to flames; all this had serued to no purpose, but to make as it were a sound, and noyse in the world, but before God had beene (thou saidst) of no valew at all. Obtaine then forme this faith quickened by Charitie, from which the iust draw the spring of life, and by which as *Saint James* saith, *Abraham* and all the Saints were iustified.

IO. Thou wilt that wee owe nothing to each other but mutuall loue, assuring vs that Charitie is the bond of perfection; loue vs then, and in louing vs procure that we may loue each other.

II. Thou didst carry incessantly

The occupation

santly the mortification of Iesus Christ in thy body; procure that I may haue an internall sense & feeling of his wounds, & that I may willingly be nayed with him to the Crosse.

12. Thou prayedst thrice to be deliured from a troublesome tentation, and it was answered vnto thee, that the grace of God should suffice thee, for that vertue is perfected in infirmitie. Thrice, yea foure times I make supplication to thee, not to be deliuered from my temptations but that thou wilt obtaine for me grace, and force to overcome them, to the glory of him, who hath placed vs here in this world, as in a field of warre in the sight of Angels, and men, to crowne such as shall fight valiantly. Thou art hee, who didst fight a good combat, runne a good

of the Soule.

good race, happily end thy course, kept thy faith and promise made, and for whome the crowne was reserved in the handes of the iust Iudge; obtaine for vs this great grace, and these tryumphant Lawrels which shall neuer wither.

13. More then two hundred soules by thy intercession were not drowned in shipwracke neere to the Ile of *Malta*; obtaine by thy prayers, that wee may escape the shipwracke of sinne, and safely ariue at the happy port of blessednesse.

14. Thou desiredst, with an inflamed desire, to be deliuered from thy mortall body, to bee the more neerly vnited to Iesus Christ; assist mee that my desire bee alwayes transported to thinges Cœlestiall, and Eternall.

The occupation

15. Thou diddest afflict, and
tame thy body, and not with-
standing thou hadst no repre-
hension of conscience: yet
didst not thinke thy selfe in as-
surance. Keepe me from vaine
presumption, and obtaine for
me a filiall feare.

16. We thinke our selues of-
ten to haue charitie toward
God, and towards our neigh-
bour, when we haue it not: if we
had the former, who could se-
perate vs from the fidelitie, we
haue sworne to him? could
tribulation, affliction, hunger,
nakednesse, danger, persecuti-
on, the sword? No, no, wee
should be assured that neither
death, nor life, nor Angels, nor
Principalities, nor thinges pre-
sent, nor thinges to come, nor
any creature should be able to
seperate vs, from the charitie
founded

of the Soule.

founded in Iesus Christ.

17. And if we had the latter, our charitie would be sweete; being without emulation, without ambition, without precipitation. It would not be puffed vp by pride; it would not bee stirred by choller: it would neuer reioyce in anothers infirmitie: but contrariwise reioyce in his perfections: thinke well of him: endure with patience what hee should doe vnto vs: conceiue good hope of him. Charitie neuer faileth; shee is euer like to her selfe; as well whether it be towards the learned or the ignorant, towards the poore or the rich, towards friend or foe; towards him that is of a different humour from ours, and him, who is conformable to vs in our humours.

18. When shall it be, O great

F 4

Cham-

The occupation

Champion of God, Pillar of the Church, wonder of the world, that I shall haue these qualities? Till then I will not cease to knocke at thy gates, and I will not giue truce to my lippes, or repose to my heart, vntill I be heard in this suite. Graunt it then, grant it, O holy Apostle amiable in Heauen, imitable vpon earth, redoubtable to the Spirits of Hell.

19. By all the ropes, with which thou wast tyed, by all the prisons, which thou sanctifiedst, by the shipwrackes, stormings, whippings, false accusations, treasons, and persecutions, in which, and by which thou didst honour the Sonne of God; I beseech thee, that my life may be to him a sacrifice, and my death an holocaust.

Title. 17.

of the Soule.

Title. 17.

To St. Iohn the Euangelist.

I.

AS St. Peter was the most
louing Apostle: so thou
wast the most beloued, a
quality which is singuler,
for which thou wert to be en-
uied with an holy emulation,
and for the attaining whereun-
to three remarkable vertues
should be necessary, which all
three shined admirable in thee;
Charitie, Humilitie, & Puritie;
what will it cost thee to obtain
them for me?

2. One neuer loueth God
truly, but he is beloued of him;
and one is not beloued of God,

F 5.

but

The occupation

but forthwith hee loueth God :
obtaine then for me O Secreta-
rie of God , that I may loue, if
not so much as I ought, yet so
much as by his grace my forces
are able to stretch vnto.

3. Thou diddest drinke and
draw from the fountain it selfe,
when thou leanedst vpon the
breast of the Sonne of God ; a
speciall signe of his fauour, and
loue to thee. I doe as much, as
often as I present my selfe at his
holy table : but alas it is not
with equall deuotion, but with
too much coldnes, distraction,
drynesse and miserie. Obtaine
for mee thou favorite of the
word, an obliuion of my selfe,
and an extasie of perfect dile-
ction ; that receiuing him into
me, I may enter into him ; and
hauing him neere to my heart, I
may be according to his heart.

And

of the Soule.

And that albeit I receiue nor
fro him an Apocalips, or reue-
lation of his secret iudgement:
yet that I may receiue at least a
cleare and manifest knowledge
of his holy will. And howsoe-
uer I be not worthy, presenting
my selfe to his holy table, to re-
ceiue into my selfe him, be-
tweene whose armes thou did-
dest repose, yet at least I may
not be so vnworthy as I am.

4. Thou wert a domesticall
witness of his most secret acti-
ons; in the acknowledgment
of which fauours, obtaine for
me the giift of a most straight
vnion, and internall conuersati-
on with his diuine Maiestie.

5. Thou hadst by vertue of
his last will and testament, the
most noble part of the inheri-
tance of the Son of God, which
was his blessed Mother; In re-
gard

The occupation.

gard of this fauour, I beg of thee, an inflamed deuotion towards her, to the end that being vnder her protection, I may be so much the more in fauour with her Sonne, by how much the more I shall by thee bee recommended to the Mother.

6. Amongst all the rest at the last Supper thou tookest particular notice of the traytor, that betrayed his Lord and maister; let no man then surpasse me in discovering temptations the enemies of his glory, and ouercomming of them. And as the poysoned cup did thee no hurt; So pray you, that no naughtie suggestion may hurt me.

7. Thou camest out of the boyling Tunne of oyle without hurt; I desire that I may so goe out of the occasions of sinne, cleane, and voyde of offence.

of the Soule.

sence. And that as thy banishment in the Ile of *Pathmos*, serued thee for a neerer approach to God, comming thereby to vnderstand the more high mysteries of our Faith : So the aduersities of this present life, may be to me as a spur and motiue, to draw nearer and nearer to God, and to purge and purifie mee from the drosse of the world.

8. Charitie to our neighbour was perchance neuer so rare in the world, as it is now; and yet neuerthelesse it was the lesson read vnto vs, by that heavenly Maister first, and afterwards by thee. Exercise yet one acte of charitie towards me, in obtaining for me the giust of a vertue, which was so familiar vnto thee, and without which we are vnworthy so much, as of the
name

The occupation

name of Christians; seeing it is the marke and liuerie, by which his disciples are knowne, which is Charitie it selfe.

9. Eagle of the holy Ghost, Virginall integritie, and inflamed Charitie, were the two wings which lifted thee vp to so pure and high contemplation of the Diuinitie. Obtaine for vs the grace, that our reason may be lifted vp to the loue of God, with as great heate of affection, as our sence is drawne downe to the loue of thinges corporall, by the heat of concupiscence, that I may be as much inclined to desire thinges celestiall, as the common sort of the world are inclined to desire thinges terrestriall. And that the loue and affection, I beare to my Creator, may deuoure and consume all loue & affection

of the Soule.

on to his creatures; sauing on-
ly that, by which I shall loue
them in him, by him, and for
him.

10. This is it, O Secretarie of
God, which thou hast practised
thy selfe, & wished vnto others:
ioyne to the documents thou
hast giuen vs, and to the exam-
ples thou hast left vs, thy prayer
and intercession to God for vs:
and wee shall be feruent imita-
tors of the first patterne of all
holinesse, of whome thou
hast beene and shall be
for euer the
best
beloued Disciple.

The occupation

Title 18.

To the Apostles.

I.

First, and chiefest, Peeres of
Christianitie; Princes of
the Church; you are the
noble pearles of the mysti-
call body of our Redeemer: the
12. Patriarches, from whome
descended the true Isralites:
the 12. Princes, generals and
conductors of the Armie of
God, camped about the huma-
nitie of his Sonne, the taberna-
cle of the Diuinitie. You are
the 12. sent to take a view of
the Land of promise, who haue
brought vs newes of the won-
ders, which are in that true
land

of the Soule.

land of the liuing, flowing with milke and honcy of æternall comfort and consolation. The

12. ouer-seers of *Salomons* house, who furnish the Church with all necessary prouision.

The 12. Fountaines, which the people found in the desert. The

12. loaues of proposition, who with the heate of perfect charitie alwayes appeare before the face of the highest : The 12.

precious stones, set in order in the Rationall of the high Priest

Iesus Christ : The 12. young Lyons , which support the

Throne of the great King : The 12. Oxen, that carryed the Sea

of his mercies : The 12. Starres of which the crowne of the

Church his spouse were made.

O Fathers of our soules, obtain for vs the effects of your fatherly charitie, pray for the whole

Church,

The occupation

Church, that all errors, heresies, and superstitions may be abolished. Pray for the Sea Apostolique, that it may be acknowledged for such of all the Nations of the earth. Make the sound of your wordes so to be heard euery where, as Christians dishonour not the excellency of their Faith by the corruption of their manners; that they may liue in peace and brotherly amitie: and that wee altogether both in this life, and in the next, may be Heyres of your Faith, Legataries of your Charitie, fellowes and partakers of your glory.

Title. 19.

To the holy Euangelists.

I.

TRumpets of Israell, corners of the liuing God, Notaries of Heauen, Secretaries of the Church, I haue now my recourse to you for the obtayning from him, who is the mouth of wisdom, and the Oracle of all truth, a firme faith, with true vnderstanding, and vertue & strength to put in execution, the words, documents, miracles, and mysteries, which you haue set down in writing. Giue force to my voyce, cleerenes to my conceit, by which I may be able to oppose

The occupation

pose my selfe against the contrary opinions, and by verue of that, which you haue writen, bring backe againe to the bosome of the Chuoeh such souls, as are led out. It shall be more easie for you to pray, then to write; to demaund, then to perswade; to intercede, then to conuert: doe then the one, seeing you desire the other. Banish out of our souls all error, abuse, superstition, haresie, selfe iudgment. To be short, all whatsoever is any way repugnant to the truth of your wordes, to the perfctions of your instructions, to the example of your liues.

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Title. 20.

Title 20.

To the holy Martyrs.

Victimes of Paradiſe, ho-
locauſts of heauen, paci-
fing hoſts of the Church
triumphant: Hecatombs
of the Church militant; you are
the Lambs, ſacrificed without
number in the Temple of *Salomon*,
whoſe death hath bene an
odour of ſweetneſſe, moſt pre-
cious before God. You are the
troupes of the ſpouſe, and the
ſhorne ſheep, which aſſend go-
ing out of the Lauer, and there
is not one barraine amongſt
you. You are the Birds which
the good *Noe* (ſecond ſpring of
humaine nature) preſented to
God

The occupation

God his father, after the deluge of his passion, and the inundation of your paines. You make that goodly armie of witnesses, clothed in garments as white as snowe, for the puritie and holinesse of your life: carying vpon your heades Crownes of pure golde, that is to say, of perfect charitie, beset with Pearles and precious Stones; apparelled with a garment of the same, richly embrowdered and beset all ouer with Pearles of great price. The Diamonds, are the inuincible force, with which you ouercome the tyrants: The Pearles, the sweate of your browes, and the teares, which fell from your eyes in great abundance: The Carbuncles represent the woundes, which you receaued, and the bloud running from your veynes, shed
for

of the Soule.

for his loue, who is the true king of Martyrs. The daughter of *Sion*, & the blessed Cittizens of *Hierusalem* come forth to meete you, partly to honour you, as the most substantiall partes of their bodie, and partly to admire the rich ornaments, with which you were adorned by the King of glory, vpon the most happy day of your second natiuitie.

2. Inuincible Champions, & most renowned for your Tryumphes, who haue had the honour to drink of the Cup of the sonne of God, and to strengthen with your bloud the foundations of his Church, who (as the Scripture saith) are come from great tribulation, & haue washed and made white your garmentes in the bloud of the Lambe, which asist before his
Throne

The occupation

Throne to doe him seruice day
and night. He possesseth you as
his temples, and dwelleth in
you continually; leading you
to the fountaine of life, wyping
away the teares from your eyes
and freeing you from all the
lawes of mortalitie. Wee haue
our recourse to you, as soldiers
to their Captaines; that we may
receaue by your mediation,
force and courage, without
which we are not able to resist
the assaults, with which we are
set vpon by enemies, which are
within vs, round about vs, and
aboue vs. The flesh, the world,
and the diuell. These are the
Tyrantes with whome we are
now to encounter, the swords,
the prisons, y flames, the scour-
ges, the racks, the fier plates, the
brazen buls, y gridyrons, which
we are to ouercome; and that
not

of the Soule.

not once only, but many times;
not one day onely, but many
dayes during our lamentable a-
bode in this mortall life.

3. You proposed before your
eyes, your Captaine and Gene-
rall Iesus Christ, hauing a more
tender feeling of his paines,
then of what your selues suffe-
red, and endured for his loue.
O most happy soules, seeing
that neither tribulations, nor
anguishes, nor stripes, nor tra-
uailes, nor any thing else, whe-
ther it were sweete or bitter vn-
to you, were sufficient to sepe-
rate you from the charitie of
Iesus Christ. Aske for me this
grace, that liuing in body here
in this world, in heart soule and
spirit I may be crucified with
Iesus Christ.

4. Foure remarkable vertues
shine in your passions: Faith,
G Charitie,

The occupation

Charitie, Wisdome, and Humilitie. For which, as an æternall reward, you haue the fruition of God in your will: the possession of him in your vnderstanding; the glory in your bodies after the resurrection; and certaine particuler speciall garlands ouer you correspondent to your torments, and the particuler manner of your sufferings. Wee may partake with you herein after seauen māners. First, when we dye for the Faith as the most part of you (O victorious soules) haue done. Secondly, when wee are killed for I E S V S, as it happened for you, O you blessed Innocents, first fruites of the Christian Church. Thirdly, when wee expose our liues for the good and saluation of our neighbours, as did the Sonne of

of the Soule.

of God, your Lord and ours.
Fourthly, when wee chuse rather to dye, then to transgresse the Law of God, as did the holy *Machabees*. Fifthly, when wee expose our blood for the maintaining of the immunities, and liberties of the Church, as diddest thou O holy martyr *St. Thomas* Bishop of *Canterbury*. Sixtly, when, as *Abell*, wee are persecuted for Iustice, out of the enuie of the wicked. And lastly, when wee loole our life for defence of the truth, zeale of the honour of God, saluation of our neighbour, as thou didst, O most holy precursor of our Lord, our redeemer, vnder *Herod*: and thou Evangelicall Prophet vnder *Manasses*: and you *Ieremie* and *Zacharie* persecuted by popular furie. Obtaine for vs, O you witnesses of

The occupation
the living God, the grace, that
wee may testifie the fidelitie
which wee owe to our Redeem-
mer, after some one of these
manners : and that at least we
may honour him, when we dye,
whome wee honour so little,
whilest we liue.

Title 21.

To the holy Doctors,

I.

THe high Priest in the law
of *Moyser*, during the
time of his charge, did
weare by Gods ordinance and
appoyntment a garment of co-
lour like *Hyacinth*, which was
fringed & bordered about be-
lowe, with Pomgranets, min-
gled

of the Soule.

gled with belles of pure golde.
Ye are O masters of our soules,
the little belles, which ring to
make vs know, the approching
of the high Priest, and the com-
ming of the holy Ghost then,
when bowing downe the hea-
uens of his greatnesse, hee is
pleased to drawe neere vnto vs
in the Sacrifice of the alter.
Yee are the salt of the earth, the
light of the world, the City
builded vpon a mountaine, the
Candlestick with seuen lamps,
the seauen Candlestickes in the
midst of which, not without
great mysterie, appeared the
Sonne of Man. Yee are the
Starres of *Daniell*, which shine
eternally. I beseech you then,
O inflamed soules, Cherubins
for your wisdom, and Sera-
phins for your charity, that yee
obtaine for vs, but specially

The occupation

for the Pastors, Preachers, and
Doctors of the Church, the
guist of knowledge, wisdom
and vnderstanding, together
with a sound foundation of the
building of the soule, which is
a liuely and true Faith. This I
aske by him, who hath made
your breasts the store-house of
armour, offensive and defen-
sive, against his enemies and
ours: your memorie a Iewell-
house of vnderstanding: your
vnderstanding an Academie of
knowledge & wisdom: your
wills a fornaice of Charitie:
your Pennes the instruments
of his holy will: and your
tongues Organs to
sound forth
his
Glorie.



Title. 22.

Title. 22.

To the holy Confessors.

I.

CEdars of *Libanus* who
with your sweet Odori-
ferous smell, embalm the
whole world: Palmes of
the terrestriall Paradise of the
Church, very high and eminent
in highnesse : Pomegranets,
sowed amidst the Bels and sky-
coloured fringes, of the gar-
ment of the high Priest, which
ioyne Charitie, with Humilitie
and good example: Starres cal-
led *Hyades*, whose benigne in-
fluence, cause the rayne of re-
pentance, and the dew of deuo-
tion, which neuer appeare, but

G 4

when.

The occupation

when the dayes of mercy be-
ginneeth, to growe longer, and
the Sunne of our soules to send
foorth more hot beames then
ordinarie of his grace; the
herbes of good thoughts be-
gin to come on, plants of good
desires to bud forth, the garden
of our spirit to flourish throug-
hout with diuers flowers, promi-
sing to vs an happy harvest of
good & holy works. O starres
of happy and fauourable aspect,
worke all these wonders, vpon
the dry and barraine ground of
my soule, to the end that by
worke and worde I may glori-
fie him, whome yee haue con-
fessed and professed with dan-
ger of your liues.

2. Men with loynes girded,
handes with burning Lampes;
great numbers of you haue ex-
celled in confessing the Faith,
others

of the Soule.

thers haue beene singuler for Learning, others admirable for austeritie of life, others for heroicall workes, appertaining to Christian perfection. Obtaine then by your prayers, in remembrance and acknowledgement of these graces, that I hold fidelitie, & make knowne both to Heauen and earth, that which I am to my God in euery occasion of temptation; Seeing that to confesse by deede is nothing else, but to leade a life worthy the name of a Christian.

3. Our sweet Redeemer, being Wisdome it selfe, Iustice it selfe, Truth it selfe, Holinesse it selfe, is it not so then? that men by their sottishnes and stupiditie, following the trace of their appetites, like beastes without reason deny his wisdome? following iniquitie, deny his Iu-

The occupation

Rice ? giuing themselves to lying, deny his Truth ? and wallowing in the mire of their filthy pleasures, renounce his holinesse ? Permit not, O yee gouernours of our soules, that I become one of those vngratefull wretches, infringers and forsakers of their Faith ; but that vpon all occasions, I may be that which I am, to God most humble, most obedient, and most faithfull ; as well in effect, as in affection ; as well in execution, as in obligation ; though I should thereby loose my life, as many millions of times,
as I speake, or
breath.

(*)

Title 23.

Title. 23.

To the holy Anchorits, Hermits and Religious.

I.

Mountaines of eminent perfection, *Sina* vpon which God familiarlie speaketh to men: *Thabor*; where the Worde incarnate manifested his glory; most noble portion, only chosen of the heritage of Iesus Christ; you are they, to whom (according to the sayings of the Prophet) the waters are open in the desert, and the brookes in the wilderness. You are they, which haue transplanted the Cedar, the white Thorne, the Mirrhe, the

The occupation

the Oliue in the wildernesſe. You are they, who ſet a fier, with a burning deſire of heauenly thinges, haue with a noble courage frankly and freely renounced the goods, and pleaſures of this world. You are they, who being retired into the deſarts of ſecret ſolitarineſſe, and ſtraight Monaſtaries, haue giuen your ſelues to a moſt auſtere life, and moſt earneſt ſtudy of ſolid vertues. You are they, who inuironed with bodyes, haue ſurmounded the condition of bodyes, and amongſt the beaſts haue lead the life of Angels. You are they, who haue made the places, before hideous and full of horror, by your preſence the ſanctuarie of God, and tabernacle of the holy Ghoſt. O when ſhall I, following your example crucifie
in

of the Soule.

in my flesh all vices, concupiscences, and pleasures ? when shall I with you and after you, embrace an heavenly conuersion in this terrene habitation ? when shall I haue the earth vnder my affections, as I haue it vnder my feete ? Bring to passe by your merits, and prayers, O most happy soules tryed a thousand and a thousand times, bring to passe (I say) by all possible meanes, and whatsoever power you haue in that æternall Citty, especially you, yee holy founders, reformers, and obseruers of regular discipline, which haue consecrated by obedience your soules : by pouertie your goods : and by the vow of Chastitie your bodies ; Obtaine for me, that in those three things I may honour the author of all thinges ?
that

The occupation

that I may renounce my owne selfe, dye to my owne will, and liue to the will of God.

2. We that liue in the world, are esteemed Saints, when wee doe, or suffer the thousand part of that you haue done, and suffered. O what difference will there be betweene you, and vs vpon the day, when wee shall come to receiue our hyer? But yet we wish that you may encrease to thousands, and millions; for you are our brethren, and it is great consolation to vs, and a great remedie of our miseries, that our cōmon God and Father is honoured in you, seeing hee is so little honoured in vs: and that we haue elder bretheren which make amends for our faultes. Bring to passe also, that as wee reioyce that you are, what you are, and make
you

of the Soule.

you sad, by being what we our-
selues are, our ioy from hence-
forth may bee accomplished
and alike in all; we becomming
by your prayers that, which you
haue beene, and by your chari-
table mediation that, which
you desire.

Title. 24.

To Saint Anthony.

I.

CHampion of God, ouer-
commer of Devils, feare-
full to Hell, the honour
and wonder of the desert,
I addresse particularly to thee
my sighes: and to thee I lift vp
the voyce of my desires; know-
ing how much thou hast done
for

The occupation

for God, and how much thou
art able to doe with God. Bee
thou then pleased to obtaine
for mee, three graces of him,
who bestowed them vpon thee
with many moe? the one is the
giift of Prayer, and an inward
conuerſation with God; the o-
ther a perfect victorie of my
temptations; and the third an
inflamed Loue of him, which is
the lone of Heauen and earth,
I E S V S the Son of God. Thou
haſt ſo excelled in the firſt, that
during the time thou wert be-
fore God in prayer, yeares were
to thee but monthes; monthes
but weekes; weekes but dayes;
dayes but howers; and howers
but minutes. The Sunne going
downe left thee praying: and
riſing againe hee found thee
praying, and whiſt he caſt forth
his beames ſometimes vpon thy
backe,

of the Soule.

backe, and sometimes vpon thy face, the holy Ghost was working interiourly and effected wonderfull thinges in the most fruitfull soyle of thy soule. As for temptations, Hell trembled at thee, and the Deuill remained as vanquished and taken captiue in thy presence. For thou wentst not out of the skirmish, as we doe, who ordinarily are either beaten or discouraged. Thy victories were intire, thy lawrell boughes, answerable to the strong and courageous resistance thou madest to the enemies of God. Wherefore not being able to lay any holde vpon thy soule, they exercised their rage vpon thy body; bellowing like Bulles, roaring like Lyons, hissing like Serpents; And when they had all done, they could not take
the

The occupation

the forte of thy interiour resolution, nor so much as shake the Rocke of thy inexpugnable will. As for the loue of God, thou said'st often to thy Disciples, that the Devils are affeard of humilitie, temperance, taming of the body, prayer, and the exercise of other vertues; But aboue all the rest they feare most, an inflamed charitie towards the Sonne of God. What shall hinder mee then henceforth, from shining in those three graces? shall the let or hinderance bee on thy part, or on mine? It shall proceed from vs both, if thou neglect to pray for me, and I neglect to cooperate with the grace which by thy prayers thou canst obtaine for mee.

2. Thy famous name by interpretation, signifieth flourishing;

of the Soule.

thing; bring to passe then, O great *Anthony*, by the exceeding credit w^{ch} thou hast with God, that I may flourish alwaies in all kinde of vertues: and that neuer by any temptation, the sweete and beautifull flower of the grace of God, fade, wither, or drie vp in my soule.

3. Saint *Asbanasius* writeth of thee, that as a Bee in the beginning of thy cōuersion, thou wentest gathering together the vertues, which thou obseruedst to bee most eminent in the seruants of God, whether they were men or women; gathering Humilitie from one, from another Prudence, Charity, Patience, Abstinence, and so of other excellent qualities, which afterwards so adorned and enriched thy soule. Obtaine for me the same grace, that from
hence-

The occupation

henceforth all the day I shall
make vpon earth, may bee a
cōtinuall amassing together of
vertues, and that all my actions
may giue good example to
those, with whom I conuerse.

Title 25.

*To the holy Virgins, Men
and Women.*

I.

VEssels of honour, Foun-
taines sealed vp, Parkes
walled round about, Lil-
lies of the territorie of
Eden, Angels with bodyes, the
white Troupe of the Sonne of
God; albeit you cannot but
graunt, that all the inhabitants,
and cittizens of Heauen, enjoy
the

of the Soule.

the blessed presence of him,
who is blessednesse it selfe, and
of whome they are infinitely be-
loued, tenderly cherished, ex-
ceedingly honored, immortal-
ly comforted and refreshed:
So is it notwithstanding, that
the holy Scripture and the Re-
velations, recorded by the be-
loued Disciple; teach vs, that
soules cloathed with the nupti-
all Robe of the Lambe, & is no
other then most pure and most
odoriferous Virginitie, receiue
from him greater demonstrati-
on of loue, and are honoured by
him with a more Emperiall, and
noble crowne then other saints.
You are they then, O holy
troupe, who leaping for ioy,
which can not bee expressed,
looke vpon attentiuely & pray
most effectually y^e holy Lambe,
beeing beheld by him after a
perticuler

The occupation

perriculer and speciall manner,
and receiuing from him perric-
uler ioy, not to be expresse^d
with tongue. Yee are they, who
play continually vpon the
Harpes, vpon which none can
playe but you. Yee are they,
who sing a new song before the
throne of God, following vn-
defiled, euery where the Lamb
without spot or staine.

2. O thrice and foure times
happy Virgins; yee are the Eu-
nuches, which out of your own
free will, haue made your selues
such for the kingdome of hea-
uen, and for the loue of him,
who is the brightnesse of eter-
nall light, and looking-glasse
without staine.

3. Yee are those greene Ce-
dars, who by the Aromaticall
odors of your vertues haue cha-
sed away and kiled the serpent
of

of the Soule.

of sensualitie; yee are vallyes for your humilitie, Parkes for your integritie. I beseech you obtaine for me of your heavenly Spouse sixe vertues represented by the sixe flowers, growing forth of the tops of the Lillie, and hauing all sixe but one stalke.

4. The first is sobrietie and abstinence, from superfluous meates: seeing that gluttonie is the Cosen-german to impudicitie, as sobrietie is to constancie.

5. The second is honesty and plainnesse in apparell of the body, appertaining to the ornament of my person, according to the state and condition, to the which it hath pleased God to call mee, taking from me all delicatnesse, curiositie, and superfluitie.

6. The

The occupation

6. The third is mortification, and exact custodie of my interior & exterior senses, principally of my sight and hearing, the two gates, by which ordinarily sinne entereth into my soule.

7. The fourth, great circumspection in my speech and conversation, that neither by word or gestures, I operate or cooperate to any wickednesse.

8. The fift, a feare, and horror of sinne, so as I tremble at the very shadow thereof: and that I resist to suggestions, and temptations, with great courage and magnanimitie vpon the first sence, and feeling of them.

9. The sixt, some honest and profitable occupatiō, by which I may auoide and flie Idlenesse, the mother and nurse of vice,
which

of the Soule.

which may keepe me alwayes
busie in some interiour occu-
pation for God. O had I the
giift of vnion, and the grace to
liue alwayes in the presence of
God! what temptation could
take holde of mee, I neuer loo-
sing the sight of him?

10. It is painfull I graunt, to
resist the motions of sensuality,
know that it is also a Martyr-
dome without bloud, and that
onely Virgins, and such as are
continent after your example
in the Church of God, make a
continuell holocaust and sacri-
fice of themselves (as *Origen*
noteth) who was a great louer
of Chastitie, but his zeale there-
of was too great.

11. And if so bee, there be
any paine and toyle in fighting
against temptations: the toyle
and paine is greater which must

H

be

The occupation

be vndergone, when wee haue
basely and cowardly yeelded
vnto them.

12. Bring to passe then by
your prayers and suffrages, O
companions of the Lambe;
graunt that of these two paines
I choose the lesser; and that al-
beit the paine were farre grea-
ter, I refuse no labour to get
and maintaine a treasure of so
great valew, as in comparison
thereof, golde, siluer, and preci-
ous stones haue neither weight
nor price. O Puritie, O Chasti-
tie, O Integritie, reuerenced of
the Angels, feared by the De-
uils, admired by the wise, fauo-
red and cherished by God
himselſe.

13. O, if I could worthilie
conceiue, the beaurie of the
wayes, the pleasantnesse of the
little hilles, the delight of the
odori-

of the Soule.

odoriferous Mountaines, the
good pasture of the heavenly
meadowes! the Cloth of Arras
of immortalitie, wrought with
an hundred thousand colours!
the delicious Garden of y great
Affuerus, as it were enama-
led with varietie of all flowers!
the Ornaments and rich furni-
ture of his royall Pallace, the
liuely Springs and delightfull
Fountaines, at the which the
Lamb takes his recreation with
his blessed Mother the Queene
of Virgins! y perpetuall spring
time, that Aprill without end,
that incessant Iubilation. that
Brooke of pure & vndefiled de-
lights, at which you drink! not
after the manner of the world,
which drinketh not but at the
durtie puddle of Aegipt, and at
the slimie ponds of *Affiria*, No
nor as other Saints, who haue

The occupation

not the honour to carry your
garlands vpon their heads : but
after a speciall māner, and with
a singuler dilectation excee-
dingly eminent aboue that,
which is common to the rest of
the Saints. If I could, O choise
soules, penetrate into the least
part of the happy recompence,
that crowneth your labours, be
partaker but only of one of the
crummes which fall from your
table, taste but one drop of that
great Ocean of your incompa-
rable delights ; O how much
should I loath the vanities, ab-
horre the pleasures, contemne
whatsoever ornāmets or beau-
tie of this world ; then the ho-
ney of this life and sugar of this
world, would bee as insuppor-
table to me, as most bitter gall
and wormwood. I deserue it
not, neither doe I aske of you
this

of the Soule.

this sight : but in all humilitie I beg, and with all the force of my soule, that for the loue of your heavenly Spouse, I liue no more but to him, I take no life, but from him; I bring forth no fruite but his. And that finally, I may come to die for him.

14. O good Iesus, O meeke Lambe, O Chast Spouse, and rich Crowne of Virgin-soules; let mee obtaine this mercy, by the loue thou hast borne to them, who haue loued none but thee : that I be permitted here in this world, to loue thee with my heart, and to serue thee with other fidelitie, then hitherto I haue done.

15. Purifie the filth of my conscience, restore to my soule her first puritie ; so as if I cannot follow thee so neere as thy more beloued, in y^e street of the

The occupation

heavenly Ierusalem, and in the
most pure and cleane pathes
paued all with fine golde, of
which thy Apostle, Disciple,
and Virgin Euangelist maketh
mention: yet at least, I may
carry in my hand, the Lampe of
good workes, and one day bee
admitted to thy marriage ban-
quet, and there be placed, if
not at the higher end of the
holy table; yet among
those who sit at
the lower
end
thereof.

Title 26.

*A Communication had with
God, upon the Life, Death,
and Passion, of our
Saviour.*

I.
PErmit mee my G O D, Fa-
ther, and Saviour of my
soule; that prostrate be-
fore the Throne of thy
Maieſty, I put thee in mind, and
represent vnto thee, the won-
ders which thou haſt wrought
for my loue; and as much for
all others as for me, and no leſſe
for mee then for all. I will
ſpeake vnto you in the ſimplici-
tie of my heart, taking my aſſu-
rance from your mercyes, and
H 4 placing

The occupation

placing my confidence altogether in immēſitie of your goodneſſe, without hauing any regard at this time to my owne exceeding great vnworthines, which otherwaies would ſhut vp my mouth, and not permit me to appeare before the eyes of your Maieſty.

2. I was as thou truely calleſt me, thy hartleſſe Doue, thy loſt *Sunamite*, thy ſtrayed ſheep, when to make demonſtration of the exceſſe of thy beneuolence, thou reſolvedſt to make thy ſelfe like to mee, to th'end that I might become like to thee. Out of this motion thou deſcendedſt from Heauen to Earth, that ſo thou mightſt liſt mee vp from Earth to Heauen, thou humbledſt thy ſelfe to extoll me, thou becomm'eſt paſſible, to make mee impaſſible, mortall,

of the Soule.

mortall, that I might bee made
immortall, and thou becam'st
Man, after a sorte to deifie mee,
and make me God.

3. Thou diddest take (I say)
my humaine substance to com-
municate vnto me thy diuine;
thou tookest for spouse my hu-
manitie, to giue me for a dow-
rie thy diuinitie; as if thou
hadst saide; (O thou extaticall
louer of my saluation) when
thou shalt see me conceaued, be
bolde to say, that it is for no o-
ther end, but to make thee con-
ceiue in thy soule the spirit of
God my Father, whē thou shalt
see mee carried in the wombe
of my Mother, that it is to
make thee to bee transported
with an holy desire; whē borne
and brought into the world by
a Virgin, that it is to make thee
bring foorth by workes the

H 5

fruites,

The occupation

fruite, worthy of æternall life.

4. I will take my repose in the wombe of my holy Mother, that thou maist come one day to take thy repose in my armes. I will be content to bee shut vp in that darke prison, to bring thee out of darknes into light: I will make my selfe little, to make thee great, feeble and weake, to make thee strong; poore, to make thee rich; an imperfect childe, to make thee a perfect man; I will be naked to cloth thee; trembling in thy Maunger for colde, that thou maist bee warme; tyed vp in swadling-bands, to set thee at libertie; laide vpon the hay and straw, to place thee aboue the heanens; between the Oxe and the Asse, to procure thee the company of the Angels; in a Stable, and amidst the dung, to make

of the Soule.

make thee know that I will not disdain to be borne amidst the filth of thy imperfections, so as they be displeasing vnto thee.

5. Thou wouldest that the Shepheards of *Idumaa*, and the Kings of the East should take notice of thee, to shew that thou didst thinke long, when thou wert new borne, to make a present to God the Father, of the first fruites both of Iew and Gentile. Thou wast circumcised the Eight day, to giue mee betimes the earnest penny of my redemption, and to bestow vpon me the first fruites of thy laboursome life.

6. Thou wast carryed vpon the fourteenth day to the Temple, thy holy Mother was there purified, and thou thy selfe presented to God thy Father, and after Redeemed for five peeces
of

The occupation

of Coyne. To what other end was all this? but by the mediation of thy worthy Mother, to present me to thy heavenly Father; to obtaine for me inter-nall purification, and by the meanes of thy five wounds, the onely price of my redemption, to redeeme me from my vaine conuersation.

7. The flight into Egypt was to incourage me, not to flie, but to stand before the face of God, whom I had prouoked to wrath; and when thou wert found in the Temple it was to teach me, that thou wilt be found in the midst of my heart, and erect there a diuine Academie. If so bee, I make it a holy Temple dedicated to thy Maies-tie, and not a prophane house open to all vanitie, which it shall not be hard for me to doe,
after

of the Soule.

after the three dayes of contrition, confession, and satisfaction: by meanes whereof thou hast promised, to holde me in the ranke and qualitie of a Mother, a Brother, and a Sister.

8. Thou wast subiect to *Ioseph* as a tutor, and to his spouse thy Mother, to put me vnder the tuition and protection of God thy Father; Thou wast obedient to them, to make easie to me the law of obedience: and which is admirable, thou wert vnknowne in the world for the space of 18. yeares, to teach me humility, and to make me knowne in ages to come, with titles of honour due to diuine adoption.

9. When thou wast pleased to manifest thy selfe vnto the world, was it for any other end but to giue me knowledge of
my

The occupation

my felicitie, and of the meanes by which I might attaine vnto it ? And when thou diddest change water into wine at the Marriage of *Cana*, was it not to instruct me ? that thou wouldst change the water of my imperfections into the wine of perfection, flowing from the precious vine of thy grace ? especially being ayded herein by the intercession of thy most honorable Mother ? And further to instruct me, that it should not be hard or difficult for thee, to change the materiall wine into thine owne blood, whensoever thou shouldst be pleased to make thy selfe as admirable and amiable in the nouriture of my soule, as thou art in the refection, and conseruation of my body.

20. Didst thou not leaue vn-

of the Soule.

to me a rare example of humilitie (the strong foundation of the stately building of all vertues) at the River of *Jordan*? when after the manner of penitents, which at the river receiued the baptisme of penance thou wast content to be baptized of thy baptist? and (together with this abasing of thy selfe) by touching the water with thy precious flesh, giving regeneratiue vertue to the waters, which afterwards haue serued for a bath to wash away and cleanse originall sinne?

11. Thou wast called an immaculate Lambe and why so? if not because thou wast to be a victime for our sinne; a pacifying host in thanksgiuing for benefits; a true holocaust in testimonie of loue?

12. Thou enduredst hunger

The occupation

to feede and fill me ; thirst to quench my thirstie appetites ; colde and heate, to remedie my passions.

13. Thou diddest perseuer in prayer, that I might learne to surmount the difficulties and tediousnesse, which I finde in that exercise.

14. Thou wert tempted permitting the Common enemy to assault thee : was it not to drive him away from me ? and to giue me force to resist, and overcome him ?

15. The Angels come to serue thee after the victorie, to assure me of the like, and as it were to promise me, that thou wouldest in person serue them, which shall be victorious ouer the enemies of thy glory.

16. Thou diddest call vnto thee, Apostles, & mad'st choise
of

of the Soule.

of Disciples, and it was to leaue me so many Masters and Teachers: Thou reprocuedst them for iheir faults, for the correction of mine: Thou didst beare with them in their infirmities, to make me knowe, how patiently thou wouldst beare with mine.

17. Thou didst restore to the lame their limbes, to the blinde their sight, hearing to the deafe, speech to the dumb: Thou didst Catechise the ignorant, cure the Paralitiques, raise the dead, and all this to illuminate the eyes of my vnderstanding, to open the eare of my hart, to rectifie the gate of my affections, to cure the Palsey of my soule, to vnloose my tongue that it might vtter thy prayses, to set me at libertie from death of sinne, to draw me out of the
Dread
grauē

The occupation

grave of my iniquitie, to make me borne a newe by grace, drawne out from vnder the marble of my naughtie habites and customes.

18. Thou wert solde by one of thy Apostles, to th'end that I might not bee solde to mine enemies ; thou wast forsaken of thy Disciples, neuer to forsake & abandon me ; thou wast seased with feare going to thy so oftē desired temporall death, to giue mee assurance and courage against the feares and frightes of æternall death.

19. Thou wast tyed, that I might be vntyed ; contemptuously treated, to make me respected ; cloathed with an ignominious garment of purple, that I might be vested with the robe of honor ; thou carriedst a reede in thy hand, to put in my hand

of the Soule.

hand the Scepter of heauen and
earth; vpon thy head a crowne
of Thorner, that I might come
to weare a crowne of Glory!
Thou wert conuented before
prophane Tribunalls, that I
might be iustified at the Tribu-
nall of my Iudge. It was saide
of thee in mockerie *Beholde the
man*, thereby to recouer for me
the most noble title of the
childe of God, which I had lost.

20. Thou wast charged with
the heauy burthen of the Crosse
and wherefore? If not to dis-
charge me of the insupporta-
ble burthen of my iniquities.

21. Why wert thou lead vp
to the Mount *Caluarie*, but to
lift me vp to the mount of hea-
uenly felicitie; why nayled in
the midst between two theeues
but to place me amidst the An-
gels; why were thy armes stret-
ched

The occupation

ched out vpon the Crosse, but
onely with tender loue and af-
fection to embrace me?

22. Mee thinke I heare thee
say: (O the God of loue) that
if in dying, thou bowe downe
thy head: it is to giue me the
kisse of peace. If one open thy
side with a Speare, it is that I
may haue a place whether to re-
tire my selfe, and to make me
know, that the affection of thy
heart with which thou louest
me, surpasseth the passion of thy
body in which thou dyedst
for mee. To conclude if
thou dyedst, it is
to giue me
life.

Title. 27.

*A Prayer, agreeing with the
former Communication, and
Conference, had with
God.*

I.

O My God, my Saviour,
bestow vpon mee then
that grace, that I may
conceiue thee by affe-
ction; carry thee in the wombe
of my soule by desire; be deli-
uered of thee by such workes,
as are pleasing to thy diuine
Maiestie, to this end I implore
the breasts of thy mercy, by the
breasts of thy holy Mother w
thou didst sucke.

2. Disdaine not the hay and
straw

The occupation

Straw of my vanitie, the Manner of my naughtie habites, the filth of my indevotions, the brute beasts of my irascible and concupisibile affections.

3. I offer vp with the Shepherds the little I am in body and soule, with the three Kings the Golde, the Mirrhe, & Frankensence of my memorie, of my vnderstanding, and of my will.

4. Circumcise, and cut away all whatsoeuer is in me, that is displeasing vnto thee: and by the merite of thy first paine plucke vp by the rootes in mee the first young springings of all euill pleasures.

5. Present me in the temple of grace to God thy Father, and with thy five woundes, as with the five peeces of money, redeeme me from the seruitude of Sinne.

6. By

of the Soule.

6. By the merit of thy flight into Egypt, obtaine for mee that I may flie and auoyde all occasions of sinne; and that at thy entrie into Egypt all the oracles of Idolatrie were silent, so there may be in me a beginning laide of neuer sinning.

7. Speake in mee my God, make me heare thy voyce, and for thy loue obedient to my superiour.

8. What care I for beeing knowne in the world, seeing thou wert so long vnkowne, and mistaken? I aske of thee so much honour or dishonour, as is necessary for me for thy glory, and no more.

9. I present vnto thee not onely the reasonable actions of my life, but also those which appertaine vnto fence, as drinking, eating, sleeping and such others,

The occupation

others, which I desire thee to looke vpon, as vnited with those of my redeemer thy Son. Graunt that with him I may overcome my temptations, that I may be washed in the Iordain of thy graces, and that it may be saide of me: This is the beloued seruant of God, in whom he taketh great pleasure.

10. I languish with desire to follow thee, not as that miserable wretch, that betrayed thee and solde thee to the Iewes; but as thy faithfull Apostles, who haue signed with their bloud, and sealed with their death, the faith & fidelitie, they had promised thee.

11. Thou wilt change the dirtie and stinking water of my imperfections, into the most precious wine of thy loue, where by thy grace I shall no more loose

of the Soule.

loose the sight of thee: and that
neere vnto thee, I shall make
three tabernacles of my vnder-
standing, memorie, and will, in
which thou shalt dwell, and
make thy abode with content-
ment.

12. The filth of my imperfe-
ctions hindreth me from pre-
senting my selfe, as I ought, to
thy holy Table; wash then the
feete of my affection, that from
hence-foorth it touch not the
earth; and seeing that thou hast
bestowed such vertue vpon the
plants, the stones, the hearbes:
seeing the Sunne by the aspect
and influence of the Beames,
doth worke such wonders in
nature, euen to the making and
forming of mettalls in the very
bowels of the earth; seeing also
the *Adamant* draweth vnto it
the yron, Amber the straw, the

The occupation

Starre the Steele, by reason of a kinde of sympathie and naturall impression, which thou, the author of nature, hast giuen vnto them; Is it conuenient, that thy most holy body and incomparable treasure, honour my body with his presence, that thy most precious bloud be in me, and that thy diuine humanitie should really touch mine, and not lift vp my soule to thy diuinitie? Permit not this monster in Grace, and this prodigious wonder in nature.

I 3. Bestow vpon me the charitie, which thou didst so straitly recommend vnto thy Apostles; and graunt vnto me the giift of prayer, and teares, as well to accompany thee in thy prayers, as that I may be able to resist my temptations according to thy instruction.

I 4 By

24223 f 8

of the Soule.

14. By the feare which ceased upon the inferiour part of thy soule, and by the streames of bloud, which did wonderfully run downe, caused by thy sorrowe, and vehement apprehension; I beseech thee (my benigne Redeemer) to assist me at the houre of my death, and to doe me the fauour, that albeit my life hath beene so vnprofitable vnto thee, yet at last I may honour and serue thee by my death, which I desire may bee no other, then that which thou shalt Iudge to be for thy greater glory.

15. Grant that by the stroke of thy worde, I may lay along thy enemies and mine. That I may be tyed, and manacled in ropes and chaynes of thy loue. That with thee, and no otherwise, I may appeare before the

The occupation

Tribunall of God thy Father.
That the Spirit of sweetnesse,
and meeknesse, which thou
didst holde towards that accursed
fellow, which did blindfold
thee, may accompany me in all
occasions. That I may be clothed
with a white robe of Innocencie,
and with the purple garment of
charitie, that by the meritt of thy
whipping, my body may be a
sanctified vessell & instrument
of thy glory. That in vertue of
the Crowne of Thornes, & pierced
thine head, I neuer consent to any
euil thoughts, but especially to
such, as tend to any pride.

16. When will the houre be,
when one seeing me, may say,
not in derision, as it was said of
thee, but in sinceritie and truth,
Beholde the man of God? bring
this to passe, my sweet Iesus, by
the

of the Soule.

the meritts of thy most profound humilitie.

17. Then I shall be content, & with quietnes of minde, hear the sentence and iudgement, which the wicked shall giue of me, and little regard, what the world esteemeth of me at this time, which passeth, though it should be a definitiue sentence of death, as vniust and detestable, as was that, which was pronounced against thee.

18. I shall carrie the Crosse with thee, such a Crosse I say, as it shall please thy diuine prouidence to lay vpon my shoulder. I shall edifie by my example, the predestinate soules, the true daughters of the heauenly *Sion*.

19. But when shall I haue spoiled my selfe of selfe loue? whē shall I be, as it were naked,

The occupation

in respect of things of this world, to be nayled with thee to the Crosse? It shall be then, when the nayles of thy feet shall nayle my affections, the nayles of thy hands my actions, & the Speare that pierced thy side, shall pierce all my intentions.

20 Wash me o my God, God liuing, and dying for my loue, wash me in the bloud, which flowed from thy sacred person; so as from hence-foorth I may appeare before thee, as a newe washed sheep comne out of the pond, as a Lamb without spot, readie to be sacrificed.

21. Pardon, and forgiue all those, which wish, or doe me euill, help all those, which are in deadly sinne, and neere to their end, that they dye not in that pittifull estate, as thou didst help the good Theefe in his extremitie.

of the Soule.

cremitie. Commend me with
the beloued disciple to the pro-
tection of thy vnspotted Mo-
ther, accomplish in me the thirst
of thy desires. Consume what-
soeuer is displeasing vnto thee,
& consummate all thy mercies
towards me. Abandon me not, &
leau me neuer alone. Receaue
my soule into thy hands, as God
thy father receaued thine at thy
giuing vp thy Ghost. Deliuier
from Purgatorie, the soules,
which are in paine, as thou
deliueredst the holy Fathers
out of Lymbus, where they
were detayned. Giue vs such a
resurrection to life by grace, as
that we neuer more die by sinn.
And seeing that our hart ought
to be where our treasure is: see-
ing that thou the Lord of the
world, art placed at the right
hand of thy Father, lift vs vp to
thee,

The occupation
thee, and transport our affecti-
ons above the heavens.

Finally, impart vnto vs some
part of those graces, bestowed
vpon thy Apostles & Disciples
vpon the day of Penthecost:
that from hencefoorth we may
become the Temple of thy glo-
rye, thy heretage, the chosen
people, with which thou takest
pleasure to make thy abode.

Prayers, and considerations as it
were in passing, according to
the occurrences that fall
out every day.

Title 28.

When a man is tempted.

1. **I** Protest my G o d, that I
giue no consent in any sort
to this temptation; and that my
will desireth the cōtrary of that,
which

of the Soule.

which is proposed with as great affection, proceeding from reason, as I feele inclinations arising from sensualitie.

2 I thanke thee, O my gracious Creator, that sence or feeling, and consent or yeelding, are two different thinges. For if euery feeling, were a yeilding ioyned with offence of thy diuine Maiestie, I were viterly vndone. Temptation hath the one in his holde, but none shall haue possession of the other, but thy diuine Maiesty. The world, the flesh, and the Deuill, haue a power to make me feele; but my consent or yeelding shall be euer in thy power.

3. My God, leaue me not alone, & deliuer me frō my selfe.

4. I cannot liue without thee, make mee then I pray thee, liue to thee.

The occupation

Title 29.

*When any thing falleth out that
pleaseth vs.*

1. **I**T is thou, my sweet Iesu,
who art the author of all
reasonable contentment, from
thee proceedeth all pure conso-
lation. I desire it not then, but
from thee, in thee, by thee, and
for thee. Dispose thou other-
waies, when thou shalt be plea-
sed to deprive mee of it, and I
shall accommodate mee there-
unto, with all resignation and
indifferencie.

Title. 30.

When any thing displeaseth vs.

1. **I** Accept of this displeasure,
as a present sent vnto me,
from

of the Soule.

from my beloued Iesus Christ,
accoūting my selfe too happy y
I may be worthy to participate,
to carry and to kisse his Crosse,

2. The beloued of my soule
shall be placed in my bosome,
as a bundle of Mirrhe.

3. Looke with how great af-
fection I desire to be deliuered
of this affliction; with no lesse I
aske and aske againe the conti-
nuance thereof, if, O my God,
it shall be for thy greater glory.

Title. 31.

In obeying our Superiours.

I. Honour thee, O my God,
in them, as in thy Image:
and protest that all the seruice I
doe them, I doe it for thee.

2. I will loue them in thee,
and thee in them; and will doe
them

The occupation

them no reuerence neither in-
terious, nor exterior, but with
intention that all redound vn-
to thee.

Title. 32.

*In seeing the magnificencie
of the Court.*

1. **F**Arre greater things are
recounted of thee, O
heavenly Sion.

2. All that I see here, are no
better, then the sweepings of
Heauen.

3. When shall I see thee in
thy owne brightnesse, O King
of glory?

4. All this greatnesse passeth
with the figure of the world,
but the greatnesse of Heauen
continueth eternally.

Title. 33.

of the Soule.

Title. 33.

*At our going out of our
Lodging.*

1. **S**ET my feet in thy paths,
O my God, my way,
my truth, and my life.

2. Make me auoide and shun
all bad company, and turne a-
way from mee all occasion of
sinne.

3. The Riuer run to the Sea,
the Starres holde alway their
course, the Elements tend to
their Sphere, all heauy thinges
naturally descend to the Cen-
ter: Euen so I goe to thee, Cen-
ter of my affections, Sphere of
my soule, Heaven full of be-
nigne influence, great Ocean of
Charitie and Mercie.

Title. 34.

The occupation
them no reuerence neither in-
seriour, nor exteriour, but with
intention that all redound vn-
to thee.

Title. 32.

*In seeing the magnificencie
of the Court.*

1. **F**Arre greater things are
recounted of thee, O
heavenly Sion.

2. All that I see here, are no
better, then the sweepings of
Heauen.

3. When shall I see thee in
thy owne brightnesse, O King
of glory?

4. All this greatnesse passeth
with the figure of the world,
but the greatnesse of Heauen
continueth eternally.

Title. 33.

of the Soule.

Title. 33.

*At our going out of our
Lodging.*

1. **S**Et my feet in thy paths,
O my God, my way,
my truth, and my life.

2. Make me auoide and shun
all bad company, and turne a-
way from mee all occasion of
sinne.

3. The Riuer run to the Sea,
the Starres holde alway their
course, the Elements tend to
their Sphere, all heavy thinges
naturally descend to the Cen-
ter: Euen so I goe to thee, Cen-
ter of my affections, Sphere of
my soule, Heaven full of be-
nigne influence, great Ocean of
Charitie and Mercie.

Title. 34.

The occupation

Title. 34.

*In beholding any Garden or
Meddow.*

1. **O** Architect of y world,
which hast powred
forth vpon this immouable and
insensible world so great beau-
tie, and such varietie of odours
and colours, why dost thou not
the same to the territorie of my
soule?

2. If the earth of the dying
be so beautifull, how beautifull
is the land of the living?

3. The dewe, the rayne, the
influences of Heauen are not so
necessarie for these flowers, as
the grace of God, and fauoura-
ble aspect of the holy Ghost are
necessarie for my soule.

Title. 35.

of the Soule.

Title. 35.

*In seeing a Field Covered
with Flowers.*

I. **T**He odour of the Son
of God, and the blessed
Virgin Mary, is like to the
odour of a field, vpon which
our Lord hath powred out his
blessings.

2. If heauen were locally to
be deuided to all the blessed
Saints, as was the Land of pro-
mise to the Israelites; euery one
should haue more for his part,
then the whole world; what do
I then here? and what stayeth
me here, O my God?

Title 36.

When one smelleth to a Nofgay.

I, **O** how much sweeter
art thou, my sweets
and

*The occupation
and beloued Iesus !*

2. When thou shalt be pleased, O the loue of my soule, thou shalt smell in me the *Rose of Charitie*, the *Lilly of Puritie*, the *Violet of humilitie*, the *Gilliflower of hope*.

3. I would and desire many things according to sense, many things which I cannot get, I make of them all a Nofegay, as beeing your spouse, to present vnto thee, O the Spouse of my soule.

Title 37.

*When we admire the beautie of
any building.*

1. **E**VEN so the Birds highly prize, & esteeme the Rockes, where they build their nests ; and the Ants their little holes,

of the Soule.

holes, where they lodge.

2. All this is common both to the friends, and enemies of God.

3. What an habitation is that which thou reservedst for thy Children, O God of Israel? what, and how delightfull shall be the Tabernacles of *Jacob*? seeing thou art so liberall to the tabernacles of *Men*.

4. One day in the house of God is more worth, then a thousand yeeres in this base lodging, in which the Beasts lodge with me.

5. If such bee the habitation of the body, exposed to sinne, and subiect to death, what shall be the habitation of the soule, when it shall bee by grace impeccable, as it is by nature immortal.

The occupation

Title. 38.

*When you beholde your selfe in
a Glasse.*

1. **S**weet Iesus, the loo-
king glasse of my life,
when shall I see my selfe in thee
and thee in mee?

2. My onely desire bee to
please thee, and my onely feare
be to displease thee.

3. I shall be beautifull in thy
eyes, when I shalbe displeasing
in my owne.

4. The beautie of the body
withereth and rotteth, if it be
not accompanied with y beau-
tie of the soule.

5. I will looke vpon the life
of Saintes : to behold in it as
in a glasse my owne defor-
mities.

6. There

of the Soule.

6. There are certaine persons which are alwaies running to their Looking-glasses : I will haue no other looking-glasse but thee, O Sonne of God, in whom the Father, as in a glasse, seeth his owne essence, and be- holdeth his perfections.

7. O what a looking glasse is that, in which God the Fa- ther taketh a view of himselfe ? wherein consisteth his blessed- nesse. Thou art the looking- glasse, O eternall worde, which representeth the essence & sub- stance thou takest from him.

Title. 39.

Inputting on our Apparell.

1. **I** Stand in more neede of vertues, with which to adorne my soule, then of this apparell

The occupation

apparell wherewith I set forth my body; Cloth me O my God with thy grace, and couer my spirituall nakednesse with the rich robe of perfect Charitie.

2. Iesus, my loue, when shall I put on thee? pardon me the too great sollicitude, and the ouer long time I spend in apparelling and decking my body, a sacke of wormes, a tombe of death, & a masse of flesh, which is neuer satisfied.

3. How long shal I serue with such attention this my slave, and pamper this my domestical enemy?

4. I deserue not the name of a Christian, nor so much as to appeare in thy presence, if I haue not at least as great care of the beautie of my soule, as I am sollicitous about the beautie of my body.

5. Should

of the Soule.

5. Should I not now bee a Saint ; if I had done and endured, thought, and cast about, as much for the one , as I haue done for the other ? pardon me this vanitie, O my God, by the merits of Iesus Christ thy Son, who is the true and amiable beautie.

6. What were the cogitations, and thoughts of the Mother of God, of St. Edowing Dutches of Poland, of St. Elizabeth Queene of Hungarie, when they did put on their apparell?

7. Our naturall and borrowed dresse, put the crowne of Thornes vpon thy head ; our cherry-red & vermillion adorne thy face with bloud, and spittle. I protest to thy diuine Maiesty, in the presence of the Angels & Saints, that all the sollicitude, care, & paine, that I will henceforth,

The occupation

forth take about this my miserable body, shall be purely and simplie to discharge the vocation to which it hath pleased thee to call me ; beseeching thee not to permit, that any thing be in me that may offend thee, or be an occasio of offence to any.

8. I had rather be the fouleſt creature in the world, then that my body should bee but once the occasion of any ones falling but into only one deadly sinne. Make then of it O my God, an Organ of Puritie, and an instrument of thy Glory.

Title. 40.

In putting off our Apparell.

I. His body of mine is nothing else but the garment of my soule, which I must

of the Soule.

must put off, when the night of death approacheth.

2. I will treat my body from henceforth, as I would wish to haue treated at the hower of death: Giue me grace to doe it O my God.

3. My apparell is the ornament of my body; O that my body might serue for an ornament to my soule? conuersing holily during the time of my abode in this world, yntill thou, O monarch of our liues, commaund me to put off this mortall skin.

Title. 41.

In putting on Jewels, and other

Ornaments.

I. **H**OW much more precious are thy ornaments, O blessed holy Ghost?
O my

The occupation

O my heavenly spouse, the only beloued of my soule, giue me the abillament of good example, the Diamond of patience, the Rubie of charitie, the Emerald of hope, the Topaze of humilitie, the Sardonix of puritie.

2. As our serges and clothes are the fleece of Sheepe, our shooes the Skins of Beasts, our Silkes and Veluets the excrements of Wormes, our Amber and perfumes the Mushrooms of the Ocean, and sweat of beasts, our Feathers and Fannes, the spoyle of the Birds, our golde & siluer, white & yellow earth; euen so our precious stones are as it were the warts of the Orient mountains, our Pearles the excrements of the Sea.

Such then is, O God of truth, the Attire of our vanitie: Open then

of the Soule.

then my eyes & the eyes of all
Christians, that acknowledging
our selues to be sparelled from
the Brokers shop, as kings vpon
the Stage & as such miserable
beggars as liue vpon the rich
mens almes begged from the
bcasts. We must seeke and take
from thy liberal hand, the orna-
ments of the soule, which need
cost vs nothing but the asking,
and the will to serue our selues
of them.

Title 42.

Washing our hands & our face.

1. **M**Y hands, & my face
were neuer soule by
either speaking or looking; but
the face of my soule hath beene
often defiled both by the one,
and the other.

2. Wash me then and cleanse
me O my God, by all the teares

K

of

The occupation
of Iesus Christ thy Son, by the
bloudy sweat, which issued out
of his diuine person in the Gar-
den of Gethsemanie, by the mi-
raculous water, which together
with blud, issued out of his side.
It is the imperiall and heavenly
water, distilled by the fier of
his charitie, which alone can
take away the spots of my soule
and make the same pleasing vn-
to thy eyes; powre it vpon me,
O God of puritie.

Title. 43.

When you vse your Fanne.

I. **D**iuine winde, which
proceedest from the
mouth of the Father & the Son,
as fro one Origen, coole and re-
fresh the heat of my passions, &
the distemper of my affections.

2. Amiable Spirit, & desired
winde, dissipate the noughtie
Ayre

of the Soule.

Ayre of our temptations, the fierie exhalations raised by the irassible part of my soule, & the misty vapours exhaled from my concupiscence.

Title 44.

When the Clocke striketh.

1. **S**O much the lesse of my life is to runne.
2. The Yard y measureth our mortall Life, is the houre out of which it followeth, that neither mid-night nor mid-day euer strike, but death hath taken away twelue yardes of my peece of cloath, that is, so much time of life, or rather so many houres of my life.
3. Soueraigne steward of our liues, and disposer of our daies, make me so passe this hower to come; as I would haue wished to haue imployed all the houres of my life.

The occupation

4. I make an offer vnto thee
O my God, of all that euer I
shall say, doe, or thinke, vntill
the next hower, vniting them
to the deedes, wordes & thou-
ghts of Iesus Christ thy Sonne.

v 5. The Periods of all time are
comprised in the moment of
thy æternitie, nothing is past,
nothing is to come before thee,
and all is there present. And
yet neuerthelesse we are free to
doe, or not to doe that, which
thou desirest. And consequent-
ly it is in our power to giue
thee either contentment, or dis-
contentment æternall. Permit
not O my God, that I euer
charge thee with any such dis-
contentment: but make mee
such an one temporally, as thou
desirest to see mee æternally.
That so I may rather giue thee
æternall contentment, then one
minute

minute of discontentment.

6. I make an offer vnto thee of all the time, that I haue lost, and euill imployed; and in supply thereof I make a present of that time, which hath measured the life and actions of my Lord thy Sonne, beeing sorrie from my heart, that I cannot recall those yeares, that I haue so ill imployed. I make then, O my God, an offer and sacrifice no lesse of that, which I cānot, then of that, which I can.

7. O how late haue I known thee, thou infinite goodnesse, how late haue I loued thee, ancient beautie, that neuer fadest, but alwaies cōtinuest the same.

8. Looke how many minutes there are in the houres or how many houres according in time eternall which are without number; So often doe I blesse

The occupation
thee, O thou ancient of dayes,
and I giue thee thanks more
for that which thou art, then
for that which I am.

Title. 45.

*Touehing the care wee are to haue
of our Children.*

1. **T**Hese are the beames
of thy grace, O Fa-
ther of light, these are thy gifts,
the workmanship of thy hands,
I offer them vnto thee as thine,
and I beseech thee to take care
of them, as of thinges without
comparison more appertaining
to thee, then to me.

2. Accept of all that I haue
done, doe or shal doe for them,
as being aliue wholly for thee:
for I haue no interest in them
but from thee, from whome
they haue, and of whome they
holde body, soule & life.

3. *Abra-*

of the Soule.

3. *Abraham* made but once only, a sacrifice of his only son: I make it not onely of mine, but of my selfe and of all that I haue, & that so often, as I breath forth, or take in my breath.

4. When I feele in my selfe certaine effectes of tender loue towards them, I begin to conceaue a new confidence, and a wonderfull hope, O my God, knowing, how much more tenderly thou affectest them, then I doe or can. Being assured, that thy loue far surmounteth mine, and that without all comparison. O thrice happy condition of soules, which call themselves, & are called by thee, thy daughters!

5. Haue I any right to these Children, or any intrest comparable to that which thou hast? I am ashamed to recommend

The occupation
thee, O thou ancient of dayes,
and I giue thee thanks more
for that which thou art, then
for that which I am.

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The occupation

them vnto thee, For it were as much, as to pray thee to haue care of that which is thine.

6. No man buildeth a house to plucke it downe ; no man planteth a vinyard to root it vp ; nor soweth a field to burne the haruest ; How then canst thou neglect these yong plants, planted by thy grace in the Orchard of thy Church, watered with thy bloud, & designed by thee to be transported one day into the Garden of thy æternitie.

7. I sinne blinde buzzard that I am, as too couetous & louing to much that, which they haue : take away this ouerplus, O Father of mercie ; Or if the force of nature must so farre preuaile, that it must needs remaine, impure the same to the excessse of that affectiō, which I owe to all that, w^{ch} appertaynerh to thee.

8. I fall

of the Soule.

8. I fall sometimes into certain secret diffidencies and distrusts, I dare not say they are altogether against my wil, thogh they displease me: doubting somewhat, lest thou thinkest not vpon my children, nor vouchsafest to haue that care of them, that I feele in my selfe. O God of infinit goodnes, pardon me my offence, & deale not with me and the, according to our demerits.

Title. 49.

Concerning our Domesticals.

1. **W**Hat did I, before I was, by which I might deserue to haue this honourable conditiō that I haue? might not I haue bene borne in *Barbary* of some slaue, or haue bene borne here in these partes of as base condition, as these that serue me? why then doe I

The occupation

expecte so much seruice? why am I so hard to please? so imperious, & rough towards such, as serue me? Permit not this any more, O my God, but giue me a benigne hart, full of compassion, and rather of a Father, then Master, towards those of my familie.

2. Grant me the grace, y I may become their seruant, seruing them in things appertaining to their soules, as they serue me in things appertaining to my body.

3. Our soules are made all of one substance, and if there be any difference, it is in the vse we make of them; if they make better vse then I, they are better then I: so as peradventure I am before thee as much their inferior, as I am according to y world their superior and better.

4. I should blush for shame,
tremble

of the Soule.

tremble for feare, and be exceedingly confounded, to see that such, as serue me, haue more care to please me, & more feare, to offend me, then I haue to please or displease the eyes of thy diuine Maieslie.

5. My God, my true Lord & Master, reforme this disorder, and make that at least I may be such an one towards thee, as they are, or as I desire they should be to me. I am too sensible of euery fault, or defect, or negligence committed in my seruice; I obserue it too exactly, I censure it too rigorously. O my God King of Kinges, and Lord of Lords, proccede not with me, as I procced with, hē, weigh me not in that ballance, and with those weights, with w^{ch} I weigh them, measure not vnto me according to that measure.

6. True,

The occupation

6. True, there is no comparison between thee and me : or between the faults committed against me, with the faultes I commit against thee, and for which I am accountable to thee. But no lesse true is it, that there is no proportion betweene thy goodnes, and my naughtines, thy mercy and my miserie ; thy fortitude and my frugalitie, thy prudence and my imprudencie ; thy diuinitie & my humanitie.

7. Wilt thou leaue to be that which thou art, because I am not that, which I should be ?

Title 47.

In going to Masse.

1. **I** Accompany thee, my sweete IESVS, to the Mount *Caluarie*, make me partaker of that Charitie which conducted thee thither.

2. Make

of the Soule.

2. Make me haue that feeling which the Daughters of *Sion* had, when they met thee with the Crosse vpon thy shoulders, with the rope about thy necke, with thy Crowne of thornes vpon thy head.

3. Grant me that resignation of my will to thine, which was in thy blessed Mother, standing at the foote of the Crosse: and by the merites of her sorrowes, and constancie in them, graunt vnto me the giift of constancie and perseuerance in thy loue, and seruice.

Title. 48.

When one is Melanchollie or displeased at any thing.

Melancholly is the seare of *Sathan*, he endeauoureth to make me that seat; now succour mee O my God, I protest
that

The occupation

that I cōsent not to any thought,
that now I haue, I renounce all
suspitions, iudgements, indig-
nation, waywardnes, auersion,
vnquietnes, and all such other
passions which assault me, and
will trouble and cosse my spirit;
if thou cōmand not the furie of
the sea enraged, if thou allay
not y windes, which cause this
tempest in my soule. Speake thē
my assured Pilot, and my heare
shal feelee a calme. Say the word
and it will straight bee faire
weather.

Title. 49.

*When we feelee our selues in any
passion.*

PAssion is a coloured glasse,
which giueth its colour to
oure eyes, and the objects wee
looke vpon thorow it. Where-
fore O my God, I deny, I resist,
I reiect, and that with all the
force

of the Soule.

force I can, all that which then
I had the will, and was resolved
to doe. And I put my heart, my
will, and my consent into thy
handes.

Title 50.

*After the happy successe of any
affaire.*

IT is thou my beloued, which
I hadst the care to prosper with
happy successe this affaire, and
to bring the same to so good an
end. I accept of it, as from thy
hand, & I giue thee thanks for
it, beseeching thee O my blef-
sednesse, neuer to permit, that I
be withdrawne from thee by a-
ny thing, which I haue not but
of thee. I desire that, which
thou desirest, and no more.

Title. 51.

Having receiued any graces.

IT is by thy meanes, sweet Ie-
sus, by thy merites, and by
thy

The occupation

thy mediation, that I haue receiued this grace, thanke thou God the Father for me; For in so doing thou shalt thanke him for thy selfe. The grace which is done vnto me, is done as much if not more, vnto thee: because it was granted vnto me, as desired of thee, & merited by thee.

Title. 52.

*When wee receiue any consolation
in Prayer.*

DEsend mee O my God, from all vaine glory and selfe liking; a man may thinke himselfe gracious in thy eyes, with whome thou art offended. And another, that is neare and deare vnto thee, may feare himselfe to be farre off, and altogether out of thy fauour. I will not therefore holde any certain iudgement of my selfe, out of
any

of the Soule.

any deceitfull opinion, I may haue of my selfe, but my confidence shall be in thy mercyes, and I will reioyce in thee, my God, and my Lord, who art good with inuaria-
ble goodnes, from whence shall proceede all true firmnesse, and strength of my heart, and all solid repose, and quietnesse of my soule. I renounce then all vaine motions, whether of loy, or sadnesse, which take their Origen, and spring from selfe-loue.

Title 53.

In time of Desolation.

IWill carry this Crosse cheerful-
ly, and not drag & draw it after
me discontentedly: there being
no reason, that vnder a head of
thornes any member should be at
ease. Many will haue the Crucifix,
but without ^{the} Crosse. That is, they
would be saued, but they would
not be crucified; others carry the
Crosse,

The occupation

Crosse, but without the Crucifix ;
that is, are crucified, but shall not
be saued. They presume, and these
dispaire : I will & desire both the
one and the other, and consecrate
my selfe vnto them both. Come
then, O the spouse of my soule,
though neuer so much dyed in
thine own bloud, come I say, whe
thou pleasest, and come with thy
Crosse. It is the bed, vpon w^{ch} thou
and I must sleepe, and vpon which
we will die together. It is my Pa-
radice to be with thee whersoever
thou art. I loue thee as much a-
midst the Lunces, the Nayles, the
Thornes ; as amongst the Oliues,
the boughs, & the adorned streets,
through which thou diddest passe
with triumph : as much vpon the
mount *Caluarie*, as vpon the mount
Tabor : as much dying, as liuing :
as much buried, as risen again : as
much in *Lymbus*, as in *Heauen*.

Onely

of the Soule.

Onely grant y I may be thine, and
that I neuer depart frō thee, whe-
ther I be in consolation, or deso-
lation, poore, or rich; in plentie or
in want; all shall be one to me, so
I may be wholly and only thine.

Title. 54.

*When we feele our selues drie
at Prayer.*

I wil continue with perseuerance
before thee, & not giue ouer, O
my God. I will honour thee with
my body, seeing I cannot doe it
with my soule. It is good for me,
that thou hast humbled me: Now
I begin to knowe and feele what I
am. Now I touch with my hands
my owne misery, & well perceiue
that I am able to do nothing with-
out thee. This is as it were a retur-
ning to the nothing, from which
I took my origen, & out of which
I was drawn by thy omnipotency,
Blessing, praise, & thanks, be to
thee,

The occupation

thee, my God, for euer. I merrie
not so much as once to enter into
thy thought, or that thou shoudst
once think of me; And should be
to happy, if that I might serue thee
but in the condition of a stone, or
thing without sense and life. Re-
ceiue the homage, don by my mi-
serable condition to thy blessed
selfe, who art independant of any,
& hast all contentment in thy selfe.

Title 55.

When one is despised.

O My God, I haue lost nothing
so long, as I loose not thee,
haue I any thing that appertaineth
vnto me, whether it be goods, ho-
nours, bodie or soule? Can any
thing fall out in the worlde with-
out thy prouidence? Is any thing
done, sinne only excepted, which
is not done by thy will? If then
thou be pleased, that I be dispi-
sed, why should any opposition
be

of the Soule.

be made? who is he so insolent, & so bolde a Therse, that dare entermeddle with things appertaining to thee, contrary to thy will? maist not thou doe with that which is thine, according to thy pleasure? when I am honoured should I reioyce thereat for my selfe? Is it a thing appertayning to me. or to thee? It is inough for me, O great God, that I be thine, whether I be an Ant or an Elephant, an Egle or a Gnat, dirt or golde.

Title. 56.

Elenations of spirit, which may be done vpon enery occasion.

1. **M**Y God, my all I e s v s,
the delight of Heauen
& earth, when shall I be all thine,
as thou art wholly mine?

2. Father of mercy, make me
such an one, as thy Sonne hath
deserued,

The occupation

deserued, and thy holy spirit desireth I should be.

3. God of my life, when shall I die to my selfe, that I may liue to thee?

4. Take me, my God, whether I wil or no, seeing I am not so wise, as to giue my selfe vnto thee, as to haue the will to giue my selfe vnto thee.

5. If it should fall out, my beloved, that I should desire any thing but thee, which I desired not for thee; I renounce it euen frō now, as if it were then, and protest that I haue nothing to loose or gaine besides thee.

6. O God, God of my soule, permit me not to bee at all; or procure by thy grace, that I may be to serue thee, as I am, and haue my being from thee.

7. I will haue no eye, but to look vpon thee; no care, but to heare thee;

of the Soule.

thee; no tongue, but to speake of
thee; no heart, but to think vpon
thee; no hands, but to worke for
thee; no feet, but to walke & seek
after thee; no body, but for to of-
fer vp vnto thee; no life, but to
make a sacrifice therof to thy ho-
nour and glory.

8. God which art Loue, giue
me Charitie.

9. God, which wert made Man,
graunt me Humilitie.

10. God, which art a pure Spi-
rit, bestow vpon me Puritie.

11. Omnipotent power, strength-
then my weaknesse.

12. Eternall wisdom, illumi-
nate my darknesse.

13. Incomparable mercy, par-
don my haughtinesse.

14. Incomparable beautie, to
late I haue loved thee.

15. Infinite goodnes, too late
haue I knowne thee.

16. Hee

The occupation

16. Hee that loueth not thee,
what doth he loue?

17. He that admireth not thee,
what doth he admire?

I will loue my selfe, not because
I am mine, but because I am thine;
I will haue care of my selfe, not
for any other reason, but because
thou so wilt and commaundest.

I esteeme my selfe more happy
in thy happines, then I count my
selfe wretched for my owne miserie.
And the contentment I take
that thou art that, which thou art,
farre exceedeth the discontentment
I feele by being that which
I am. Be thou then, my God, for
ever that, which thou art, & make
me other then I am, That is, wher-
as I am my selfe miserable, I shall
be in thee blessed and happy.

To thee in thee, by thee, & for
thee, O my God, be all things.

Amen.

